Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 18

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

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[Qur'an 20: 60] ﴿Pharaoh then withdrew, orchestrated his scheme﴾ It means that he set up his plot and gathered the magicians ﴿then returned﴾ to the place of the appointment.

Ibn ʿAbbās said, "There were seventy-two magicians, each one of them had a rope and a stick."

It was also said that they were four hundred magicians.

[Qur'an 20: 61] ﴿Mūsā warned them,﴾ addressing the magicians ﴿"Woe to you! Do not fabricate a lie against Allah, or He will wipe you out with a torment﴾

The scholars of Kūfah recited, (Fa yus ḥitakum) i.e., or He will wipe you out] with ḍammah on the letter yāʾ and kasrah on the letter ḥāʾ, while the rest of scholars of recitation recited it as [fa yus hitakum] with fatḥah on both yāʾ and ḥāʾ. These two modes of recitation are correct according to the rules of the Arabic language.

In explanation of this word, Muqātil and Al-Kalbiyy said that it means, "He will destroy you," and Qatādah said, "He will eradicate you," while Abū Ṣālih said, "He will slaughter you," and Al-Farzadaq, the famous Arabic poet, used this word to refer to the destruction and loss of money. He said in a poetic verse, "O Ibn Marwān, the current calamities eradicated money, until poverty became prevalent."

﴿Whoever fabricates ˹lies˺ is bound to fail."﴾

[Qur'an 20: 62] ﴿So the magicians disputed the matter among themselves, conversing privately﴾

[Qur'an 20: 63] ﴿They concluded, "These two are only magicians﴾

[In Hādhān Lasāḥrān i.e., These two are only magicians]

ʿAbdullāh recited it as [An Hādhān Sāḥirān] with fatḥah on the alif and sukūn on the nūn, while omitting the letter lām in [Lasāḥrān].

Ibn Kathīr and Ḥafṣ recited it as [In] with kasrah of the Alif and sukūn of the nūn. They also recited [hādhān] with an Alif. This mode of recitation emphasizes the meaning that these two are nothing but magicians. Similar to

this is the other verse that reads, ﴿And indeed, we think you are among the liars﴾, meaning, "We think you are nothing by a liar." [26:186]

The poet said: "May your mother mourn you, for indeed you killed nothing but a Muslim. The punishment of the Most Merciful would fall upon you."

The evidence for the validity of this recitation is the recitation of Ubayy ibn Kaʿb [In Dhāan Illā Saḥirāan i.e., these two are nothing but magicians].

ʿĪsā ibn ʿUmar Ath-Thaqafiyy and Abū ʿAmr ibn Al-ʿAlāʾ recited it as [In Hādhayni Lasāḥrāan] with the letter yāʾ in the word [Hādhayni].

ʿAbū ʿAmr said, "I feel shy before Allah to recite: [In hādhāan]"

The rest of the scholars of recitation recited it by doubling the letter nūn in [Inna] and with Alif in [Hādhāan].

The grammarians had extensive discussions in this regard. On one hand, a group of scholars cited the following as evidence:

[1860](1) Abū Bakr ibn ʿAbdūs and ʿAbdullāh ibn Ḥamid narrated from Abū Al-ʿAbbās Al-Aṣamm from Muḥammad ibn Al-Jahm As-Sāmriyy from Al-Farrāʾ from Abū Muʿāwiyah from Hishām ibn ʿUrwah from his father from ʿĀʾishah (ABPWH) that she was asked about the following verses, ﴿And those who perform prayer [wa'l-muqīmīna aṣ-ṣalāh wa'l-muʾtūna az-zakāh﴾ [4:162]; ﴿Surely, those who believe, those who are the Jews and the Sabians [wa'ṣ-ṣābiʾūna]﴾ [5:69]; ﴿These two are only magicians [In hādhān lasāḥrān]﴾ [20:63]. She said, "O son of my sister, these are the mistakes of the scribes; they made a mistake when writing."

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(1) **[1860] The assessment of the reliability of the chain of transmitters:**

- There are two sheikhs in the chain of narrators who were not mentioned with any criticism or praise.
- **The authentication of Hadith:**
- See "Fada'il al-Qur'an" by Abu 'Ubayd (287), narrated by Abu Mu'awiyah from Hisham ibn 'Urwah with a similar wording, "Ma'ani al-Qur'an" by al-Farra' 2/183, " Al-Masaahif" by Ibn Abi Dawud 1/238, narrated by 'Abdullah from 'Amr ibn 'Abdullah al-'Awfi, who narrated it from Abu Mu'awiyah with a similar wording.
- Al-Suyūṭī in "Al-Itqan" 4/1236, in what he transmitted from Abu 'Ubayd in "Fada'il al-Qur'an", said: Abu Mu'awiyah narrated it with the same wording, and he said: Its chain of narrators is authentic according to the conditions of the two sheikhs.

Moreover, ʿUthmān ibn ʿAffān, may Allah be pleased with him, said, "There are errors in the Qurʾān that the Arabs will correct with their tongues."

Abbān also said: This verse was recited in the presence of ʿUthmān ibn ʿAffān. Upon that ʿUthmān said, "This is a mistake on the part of the scribe." So he was asked, "Why don't you correct it?" ʿUthmān replied, "Leave it there, it doesn't make any difference in respect of what is Ḥalāl and Ḥarām."

On the other hand, some scholars opined that this is the language of the tribes of Bilḥārith ibn Kaʿb, Khathʿam, Zubayd, and Kinānah as they used the suffix [ān] in all the grammatical forms of the dual nouns (i.e. muthanna), and they cited the pure and eloquent Arabs to support their view.

Al-Farrāʾ said: A man from the Banū Asad recited to me the following poetic verse, and I have never heard anyone more eloquent than him:

"He plotted like a brave, and were he to see its two fangs (i.e, [Nābāh] instead of [Nābayhi]), he would have a strong determination."

The Arabs say, "I broke his hands (i.e., [Yada] instead of [Yadayh]) and I rode on its back (i.e., [ʿAlāhu] instead of [ʿAlayhi])".

The poet said: "He received a strike between his ears, that made him become dust (i.e., dead)" He said (Adhunāhu) instead of

[ʻudnayhi]

Another poet said: "What a beautiful sight is a rider on a strong camel, when he rises on it, it excels and outdoes all people's camels." He said [ʻAlaahu] instead of [ʻAlaih]

Also, another poet said: "Her father and her grandfather have reached the pinnacle of glory." He said [Abāhā] instead of [Abīhā].

In addition, some scholars held the view that [Inna] in this verse means, "Yes".

It was narrated that a nomadic Arab asked Ibn Az-Zubayr something, and he refused, so the nomadic Arab said, "May Allah curse the she-camel that carried me to you." Thereupon, Ibn Az-Zubayr said, (Inna) and its owner," meaning: Yes.

The poet said:

My envious detractors reproached me,

Blaming me and complaining about me.

They said, "Gray hairs have overtaken you

And you have grown old." I replied, **(Inna)** (i.e., Yes, indeed)"

Al-Farrāʾ opined that the word [Hādhān] is confined to this form and can never be conjugated in all its grammatical forms whether in nominative, accusative, or genitive cases, for this is how the Arabs used to pronounce it.

﴿These two are only magicians who want to drive you out of your land﴾ Egypt ﴿with their magic, and do away with your most cherished traditions.﴾

Ash-Shaʿbiyy narrated that ʿAliyy interpreted it as "They want to cause the people to follow them. And this word is of a Syriac origin."

Ibn ʿAbbās interpreted it as "They wished to finish off all their leaders and important citizens."

Muqātil, Al-Kalbiyy, and ʿIkrimah said that it means, "The best among the people of sound mind and opinions."

Qatādah said that it refers to the Children of Israel, as they were the richest and the biggest in number at that time. So the enemy of Allah (i.e., Pharaoh) said, "They only want to consume and take over their wealth."

According to Al-Kisāʾiyy, it means, "Your tradition, exemplary way, or style."

[Muthlaa] (translated above as 'most cherished') is an adjective that describes the traditions. In Arabic, people say "So and so follows the most appropriate [Muthlaa] method" to mean "following the straight path."

The poet said:

How many idle people have been led astray by ignorance,

they deviated and went astray.

They strayed from the optimal [Muthlaa] path and were deceived,

and they became trapped in the midst of danger and wandering.

Their feet slipped and they fell into a fire

whose heat burnt their brains.

[Muthlaa] is the feminine form of [Al-amthal].

[Qur'an 20: 64] ﴿So orchestrate your plan, then come forward in ˹perfect˺ ranks. And whoever prevails today will certainly be successful"﴾

According to Abū ʿAmr's mode of recitation, the word [Faʾajmiʾoo] is recited as [Fajmaʾoo], meaning: Combine all your artifice and leave nothing thereof unexerted, and this mode of recitation is supported by [verse: 60], where Allah says, "He orchestrated his scheme [fajjamaʾa kaidahoo]", for both verbs have the same structure. The rest of the scholars of recitations recited it as [Faʾajmiʾoo] and this mode of recitation has two explanations.

- The first is to gather or collect something, and the Arabs used the verb [Ajmaʾa] or [Jamaʾa] to indicate this meaning.

Abū Dhuʾayb said in a poetic verse: "As if he was in panic between the Nubāyiʿ (i.e., a place with no trees), And the women of Dhū Al-ʿArjāʾ who are looting the assembly."

- The second is to determine, resolve, or decide an affair, and the Arabs also used that verb to indicate this meaning.

The poet said:

Oh, how I wish my poetry and desire were of no use!

Shall I ever attack and decide my affair?

﴿your plan﴾ means artifice, magic, and knowledge.

﴿then come forward in ˹perfect˺ ranks﴾

Muqātil and Al-Kalbiyy said, "The word ṣaff (translated here as 'ranks') means altogether." It was also said, "It means rows." Abū ʿUbaydah said, "It refers to the place of worship or the place of gathering," as it was narrated from some of the pure Arabs that they used to say, "I was not able to come to the ṣaff yesterday," meaning: the place of prayer.

﴿And whoever prevails today will certainly be successful﴾ meaning that whoever overcomes be the winner.

[Qur'an 20: 65] ﴿They said, "O Mūsā! Either you cast, or let us be the first to cast."﴾

The magicians said to Prophet Mūsā, "Either you throw the staff from your hand first or let us be the first to throw our staffs."

[Qur'an 20: 66] ﴿Mūsā responded, "No, you go first." And suddenly their ropes and staffs appeared to him—by their magic—to be slithering﴾

According to Ibn ʿĀmir's mode of recitation, the word "appeared" is recited as [Tukhayyalu] and the rest of the scholars of recitation recited it as [yukhaiyalu]. The first mode of recitation refers to the ropes and staffs while the second mode of recitation refers to the deceit or the magic, meaning that their ropes and sticks seemed to him, due to their magic, as if they were slithering or running. This is because they applied mercury to their ropes and staffs, so when the sun hit them, they shook and move like a serpent. Thus, Prophet Mūsā (P.B.U.H) thought that it was slithering toward him.

[Qur'an 20: 67] ﴿So Mūsā concealed fear within himself﴾

Muqātil said, "Mūsā (P.B.U.H) felt or concealed fear for the people that they might doubt him and not follow him if he did the same as the magicians have done."

[verse: 68] ﴿We reassured ˹him˺, "Do not fear! It is certainly you who will prevail.﴾

It means, "We reassured Mūsā that shall not fear them, for he will have the upper hand and will be the winner."

[Qur'an 20: 69] ﴿Cast what is in your right hand﴾ referring to the staff.

﴿And it will swallow up what they have made, for what they have made is no more than the trick of a magician﴾ The scholars of Kūfah recited it as [Siḥr i.e., magic], while the rest of the scholars of recitation recited it as [Sāḥir i.e., magician]. Abū ʿUbaydah preferred the latter mode of recitation because

ascribing tricks to men is more usual than ascribing tricks to magic, even though both can be used according to the rules of the Arabic language.

﴿And magicians can never succeed wherever they go."﴾ meaning, wherever they go in lands or whatever tricks they do.

[Qur'an 20: 70] ﴿So the magicians fell down in prostration, declaring, "We believe in the Lord of Aaron and Mūsā."﴾

[Qur'an 20: 71] ﴿Pharaoh threatened, "How dare you believe in him before I give you permission?﴾ Hafṣ and Qunbul recited the word "believe [aamantum]" to indicate a declarative sentence, while the rest of the scholars of recitation recited it as [Aʾāmantum] which implies an interrogative sentence.

﴿He must be your master who taught you magic. I will certainly cut off your hands and feet on opposite sides﴾ That is, right hand and left foot or vice versa. ﴿And I will crucify you in the trunks of palm trees.﴾ meaning, on the trunks of palm trees. The preposition [fee i.e., in] in the noble verse includes the meaning of the preposition [ʿAlā على i.e., on].

Swayd ibn Abū Kāhil said:

They crucified Al-ʿAbdiyy in the trunk of a palm tree,

And in return, they blocked the road on Banū Shaybān

﴿You will really see whose punishment is more severe and more lasting."﴾ This means, you shall surely know whether I or Mūsā's Lord can give the severe and more lasting torment.

[Qur'an 20: 72] ﴿They responded, "By the One Who created us! We will never prefer you over the clear proofs that have come to us﴾

The magicians responded that they will not choose Pharaoh over the guidance and the clear signs that came to them such as Mūsā's hand and his staff.

[1861][(1)] (Muḥammad ibn Shuʿayb) Al-Bayhaqiyy and (ʿAbdullāh ibn Ḥāmid) Al-Aṣfahāniyy narrated: Makkiyy ibn ʿAbdān narrated from Abū Al-Azhar from Rūḥ from Hishām ibn Abū ʿAbdullāh from Al-Qāsim ibn Abū Bazzah that he said: Pharaoh gathered seventy thousand magicians, and they threw seventy thousand ropes and seventy thousand staffs. Thereupon, it appeared to Mūsā (P.B.U.H), by their magic, that their ropes and staffs were slithering. So Allah Almighty revealed to him to cast his staff. When he threw down his staff, suddenly it became a real snake. It widely opened its mouth and swallowed up all their ropes and staffs. On that, the magicians fell down in prostration. When they prostrated themselves before Allah, He gave them a glimpse of Paradise and Hellfire and the eminent places and the gifts which were to be their reward in Paradise. They confirmed their belief in the one God and rejected Pharaoh's claim. ﴿They responded, "By the One Who created us! We will never prefer you over the clear proofs that have come to us"﴾ meaning, Paradise and Hellfire, and their rewards and eminent places in Paradise. The narrator added: Pharaoh's wife asked, "Who was victorious?" It was said, "Mūsā triumphed." She said, "I believed in the Lord of Ḥārūn and Mūsā." When Pharaoh heard that, he ordered his soldiers, "Bring the greatest rock you can find, and if she changed her mind, then she is my wife. However, if she insisted on her belief, then throw the rock upon her." When they came to her, she lifted her gaze to the sky, and she was shown her house in Paradise. Therefore, she kept on her belief in Allah and his Prophet Mūsā (P.B.U.H). Allah caused her soul to leave her body, and Pharaoh's soldiers threw the rock upon her body.

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(1) **[1861] The assessment of the reliability of the chain of transmitters:**
- Weak, as it contains Shu'aib ibn Muhammad al-Bayhaqi, who is unreliable, and 'Abdullah ibn Hamid, who has not been criticized nor graded.
- **The authentication of Hadith:**
- It was narrated by al- Ṭabarī in " Jāmiʿ al-bayān " 16/184, and mentioned by Ibn Abi Hatim in "Tafsir al- Qur'an al-'Azim, " 7/2428 (13480), briefly narrated by Al-Qāsim Abi Bazzah with the same meaning, and by al-Baghawī in " Ma'ālim al-Tanzīl " 5/285, narrated by Al-Qāsim ibn Abi Bazzah with the same meaning, and Al-Suyūṭī in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " 4/542, narrated by Al-Qāsim ibn Abi Bazzah Bazzah. And the narration is authentic.

﴿and [over] He who created us﴾ meaning, the One who originated us. It can also be understood as a form of oath or emphasis.

﴿So do whatever you want!﴾ meaning, decree whatever you will and decree whatever you desire to decree and punish us in whatever manner you choose (i.e., cutting off cut hands and feet on opposite sides and crucifying them).

﴿Your authority only covers the ˹fleeting˺ life of this world﴾ meaning, your decree will pertain, at the most, to the present life of this worldly life.

[Qur'an 20: 73] ﴿Indeed, we have believed in our Lord so He may forgive our sins and that magic you have forced us to practice.﴾

Muqātil said, "The magicians were seventy-two, two of whom were Copts and they were the leaders of the people, and the remaining seventy were from the Children of Israel. So Pharaoh forced those seventy who were from the Children of Israel to learn magic."

ʿAbdul-ʿAzīz ibn Abbān said, "The magicians said to Pharaoh, 'Show us Mūsā when he sleeps.' So he showed him Mūsā (P.B.U.H) while he was sleeping and his staff was guarding him. Upon seeing that, they said to Pharaoh, 'This is not magic, because if the magician sleeps, his magic stops working.' But Pharaoh insisted and forced them to learn magic, and this is what is meant by Allah's saying, ﴿and that magic you have forced us to practice. And Allah is far superior ˹in reward˺ and more lasting ˹in punishment˺."﴾ meaning, Allah is far superior to you, O Pharaoh, for He is the Ever-Lasting and you will inevitably demise.

[Qur'an 20: 74] ﴿Whoever comes to their Lord﴾ in the Hereafter ﴿as an evildoer﴾ meaning, as a Mushrik (i.e., polytheist) who died on Shirk (i.e., associating others with Allah) ﴿will certainly have Hell, where they can neither die﴾ so they may rest ﴿nor live﴾ a useful and beneficial life.

[Qur'an 20: 75] ﴿But whoever comes to Him as a believer,﴾ who dies as a believer ﴿having done good, they will have the highest ranks﴾ that are the best ranks in Paradise.

[verse: 76] ﴿the Gardens of Eternity, under which rivers flow, where they will stay forever. That is the reward of those who purify themselves﴾ meaning, that is the reward of those who became righteous.

Some scholars said: That is the reward of those who purified themselves from disbelief and sins.

Al-Kalbiyy said: That is the reward of those who paid the Zakāh and testified that the is no god but Allah.

[Qur'an 20: 77] ﴿And We surely inspired Mūsā, ˹saying,˺ "Leave with My servants﴾ from Egypt during the early part of night ﴿and strike a dry passage for them across the sea.﴾ A dry passage that contains no mud or water. ﴿Have no fear of being overtaken﴾ by Pharaoh who is behind you, ﴿nor be concerned"﴾ of drowning in the sea that is in front of you.

Ḥamzah recited it as [laa takhaafu] in the genitive case while the rest of the scholars of recitation recited it as [lā takhāf] as a declarative sentence.

Abū ʿUbayd affirmed the mode of recitation because the following sentence i.e., ﴿nor be concerned﴾ is in the nominative case.

The evidence for Ḥamzah's recitation in Allah's saying, "they will show you their backs; then they will not be aided" [3:111]

Al-Farrāʾ said: If Hamza intended to recite " lā takhāf " in the genitive case, it would have been correct, as the poet said:

I slandered Zabbān, then came apologizing

One who slanders Zabbān never speaks the truth

Another poet said:

Did the news not reach you, as it grew,

Of what was done to the Labūn of Banū Ziyād?"

[Qur'an 20: 78] ﴿Then Pharaoh pursued them with his soldiers—but how overwhelming were the waters that submerged them!﴾

[Qur'an 20: 79] ﴿And ˹so˺ Pharaoh led his people astray, and did not guide ˹them rightly˺﴾ meaning that he didn't lead them to the path of correct guidance. This is an answer to Pharaoh's saying, ﴿I am telling you only what I

believe, and I am leading you only to the way of guidance﴾ [40:29] but Allah, may He be glorified and exalted, exposed the lies of Pharaoh and said that he misled his people and did not guide them aright.

Narrated Wahb: The Children of Israel borrowed many ornaments from the Copts, then Mūsā (P.B.U.H) went out with the Children of Israel during the early part of the night, and they were seventy thousand. When Pharaoh was informed of their news, he assembled six hundred thousand horsemen from the Copts and set off in pursuit of Mūsā. When the Children of Israel saw the river barring their way ahead and Pharaoh hot on their heels, they cried out in despair, ﴿Surely! We are caught﴾ [26:61] But Prophet Mūsā (P.B.U.H) consoled them with the words ﴿Absolutely not! My Lord is certainly with me—He will guide me.﴾ [26:62]

When the army of Pharaoh approached them, they said, "O Mūsā, where should we go? The sea is in front of us and Pharaoh is behind us." Thereupon, Mūsā struck his staff on the water and twelve dry passageways appeared on which the twelve tribes of the Children of Israel, who were first cousins, crossed over to the other side in safety. Between each passageway, the water became like a big mountain, and it was so closed up that the tribes could not see each other, so they felt lonely and afraid. Then Allah made the walls of water which divided the passages to be formed in a way that those going on one road could see and talk to those passing on other roads, thus imparting to them all a sense of security. When Pharaoh came to the shore, he found that Mūsā and the Children of Israel had crossed the sea.

He said to the Copt, "Mūsā has done magic to the sea which allowed him to pass it." They said to Pharaoh, "If you are a really a God, then enter the sea as Mūsā has entered." Meanwhile, the angel Jibrīl came on a beautiful female horse that temped the horse of Pharaoh and spurred it into the sea. Following Pharaoh, all the Copts entered the sea, and when they became in the middle of the passageway, Allah commanded the sea to resume its flow and water covered them over.

Kaʿb said, "As-Sāmariyy recognized Jibrīl's horse and took a handful of dust from its hoof print and put it inside the calf that he worshipped."

[Qur'an 20: 80] ﴿O Children of Israel! We saved you from your enemy,﴾ Pharaoh, ﴿and made an appointment with you on the right side of Mount Ṭūr,﴾ as mentioned before ﴿and sent down to you manna and quails﴾

[Qur'an 20: 81] ﴿Eat from the good things We have provided for you﴾

The majority of scholars of recitation recited it with the plural form which indicates respect and glorification as in [Anjainaakum i.e., saved], [wa'adnaakum i.e., appointed], and [Razaqnākum i.e., provided], while Yaḥyā ibn Waththāb, Al-Aʿmash, Ḥamzah, and Al-Kisāʾiyy recited them with the singular form as [Anjaytukum], [wa ʿadttukum], and [Razaqtukum].

﴿Eat from the good things﴾ meaning, the lawful sustenance ﴿We have provided for you, but do not transgress in them﴾

Ibn ʿAbbās said, "Do not be unjust."

Muqātil said, "Do not sin."

Al-Kalbiyy said, "Don't be ungrateful for Allah's favor."

Some scholars said, "Do not forbid the good things," and others said, "Do not spend over an act of disobedience," while others said, "Do not hoard it," and others said, "Do not use Allah's favor as a means to do acts of disobedience."

﴿or My wrath will befall you. And whoever My wrath befalls is certainly doomed﴾ meaning, perished or ruined in Hellfire.

Yaḥyā ibn Waththāb, Al-Aʿmash, and Al-Kisāʾiyy recited, [fa yahilla] and [yahlil], with a ḍammah on lām and ḥāʾ, meaning, befall or descend.

[Qur'an 20: 82] ﴿But indeed, I am the Perpetual Forgiver of whoever repents﴾ from his sins ﴿and believes﴾ in his Lord ﴿and does righteousness﴾ sincerely ﴿and then continues in guidance﴾

Qatādah, Sufyān, and Ath-Thawriyy said, "This means he adheres to Islam until he dies."

Zayd ibn Aslam said, "This means he learns knowledge in order to be guided and act in accordance with it."

Ash-Shaʿbiyy, Muqātil, and Al-Kalbiyy said, "This means he believes that when he does so, he will be rewarded."

Fuḍayl An-Najī and Sahl ibn ʿAbdullāh At-Tusturiyy said, "This means he adheres to the Sunnah and the community of Muslims."

Aḍ-Ḍaḥḥāk said, "It means he remains steadfast and on the right course."

[Qur'an 20: 83] ﴿[Allah] said, "And what made you hasten from your people, O Mūsā?"﴾

Allah is asking Prophet Mūsā (P.B.U.H) what made him come with such haste ahead of the seventy men whom he (P.B.U.H) brought to the mount of Ṭūr where they would receive the Book of Torah. When Mūsā (P.B.U.H) proceeded, longing for his Lord, he left the seventy men behind and ordered them to follow him to the mount. That's why Allah asked him, "What made you hasten from your people, O Mūsā?"

[Qur'an 20: 84] ﴿He replied, "They are close upon my tracks﴾ meaning that they are following my footsteps.

﴿And I hastened to You, my Lord, that You be pleased"﴾ or be more pleased.

[Qur'an 20: 85] ﴿[Allah] said, "But indeed, We have tried﴾ meaning, tested ﴿your people﴾ whom you left behind with Hārūn and they were six hundred thousand. They took the calf for worship except for twelve thousand.

﴿after you [departed]﴾ meaning in your absence when you proceeded to the mount ﴿and As-Sāmriyy has led them astray."﴾ He called them to take the calf for worship and urged them to do so.

[Qur'an 20: 86] ﴿So Mūsā returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise?﴾ meaning, a truthful promise that He will give you the Book of Torah.

﴿Then, was the time too long for you?﴾ the time in which I have been away from you ﴿Or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"﴾

When Allah Almighty made an appointment with Mūsā for thirty nights and then added another ten, As-Sāmriyy -Allah's enemy- said, "Mūsā has left you, so you should take a god for worship because Mūsā will never return to you again."

According to Saʿīd ibn Jubayr, As-Sāmriyy was a Persian from the Kirmān province. He said to them, "This happened to you (i.e., the absence of Prophet Mūsā) as a punishment for the jewelry borrowed from the Copts. So collect this jewelry and wait until Mūsā comes and he shall judge between us in this regard." When the jewelry was collected and given to As-Sāmriyy, he fashioned the calf in three days, and then he threw some of the dust from Jibrīl's horse hoof into its mouth.

[Qur'an 20: 87] ﴿They said, "We did not break our promise to you by our will﴾

The scholars of recitation of Medina, as well as ʿĀṣim, recited {by our will} as [Bimalkinā], and Ḥamzah, Al-Kisāʾiyy, and Khalaf recited it as [Bimulkinā], while the rest of scholars recited it as [bimalkinna], meaning by our own power, ability, and volition.

Muqātil said, "It means by our command," while some scholars said, "It means by our choice."

﴿but we were made to carry﴾ The scholars of recitation from Shām and Ḥijāz as well as Ḥafṣ recited [hummilnaa i.e., we were made to carry] and the rest of scholars recited [Hamalna i.e., we carried].

﴿burdens﴾ loads and weights ﴿from the ornaments of the people﴾ referring to the people of Pharaoh ﴿so we threw them﴾ meaning, we collected the ornaments and handed them to As-Sāmriyy, then he threw them into the fire so that you would give your decision when you come back ﴿and thus did As-Sāmriyy throw."﴾ meaning that he threw his jewelry into the fire as we did.

[Qur'an 20: 88] ﴿And he extracted for them [the statue of] a calf﴾ He fashioned for them a calf made of gold encrusted with jewels and it was only a body without life.

﴿Which had a lowing sound﴾ as it produced a sound only once.

Ibn ʿAbbās (may Allah be pleased with him) said: Hārūn (P.B.U.H) came to As-Sāmriyy while he was making the calf. Hārūn asked, "What are you doing?" He said, "I do what benefits and does not harm." On that, Hārūn said, "O Allah, give him what he asks for." When As-Sāmriyy finished, he said, "O Allah, I ask you to let it produce a sound," and so it did. Thereupon, people prostrated, but in fact, it produced a sound due to the supplication of Hārūn (P.B.U.H).

﴿And they said, "This is your god and the god of Mūsā, but he forgot."﴾ meaning that he strayed and went the wrong way. Some scholars said, "It means that Mūsā left god and went elsewhere in search of him."

[Qur'an 20: 89] ﴿Did they not see that it could not return to them any speech﴾ meaning that it doesn't talk or respond to them. Some scholars said, "It means that it can't produce any sound once again." ﴿and that it did not possess for them any harm or benefit?﴾

[Qur'an 20: 90] ﴿And Hārūn had already told them before﴾ meaning, before the return of Mūsā ﴿"O my people, you are only being tested by it﴾ meaning, you are being tried and tested by the calf ﴿And indeed, your Lord is the Most Merciful, so follow me﴾ meaning follow my religion ﴿And obey my order."﴾ So do not worship the calf.

[Qur'an 20: 91] ﴿They said, "We will never cease being devoted to the calf﴾ meaning, we will keep worshipping it ﴿until Mūsā returns to us."﴾

So Hārūn (P.B.U.H) withdrew from them along with the twelve thousand who did not worship the calf and refused to be misled by As-Sāmiriyy. When Prophet Mūsā (P.B.U.H) returned to his people and heard their loud voices while they were dancing around the calf, he rebuked them and said to the seventy men who were with him, "This is indeed a trial." Then when he saw Hārūn, he took hold of his hair with his right hand and seized him by his beard with his left hand, and said to him:

[Qur'an 20: 92] ﴿He said, "O Hārūn, what prevented you, when you saw them going astray,﴾ when they did wrong and associated others with Allah.

[Qur'an 20: 93] ﴿from following me?﴾ meaning, what did prevent you from following my commands and instructions when you saw them going astray?

Some scholars said that it means: What prevented you from following me and informing me of their misguidance so that your separation from them would be a rebuke to them for the mischief they committed?

Other scholars said that it means: Why didn't you fight them, since you knew that if I were among them, I would have fought them for their disbelief?

﴿Then have you disobeyed my order?"﴾

[Qur'an 20: 94] ﴿[Hārūn] said, "O son of my mother,﴾

Al-Kalbiyy and others said: Hārūn was Mūsa's brother through his father and mother, but he referred to him by saying ﴿O son of my mother﴾ to soften him and plead with him to leave him alone.

It was also said that he was his brother from his mother's side only.

Some scholars argued that Hārūn referred to him by saying, ﴿O son of my mother﴾ because the child's attribution to the mother is undoubtedly confirmed and is stronger than the child's attribution to the father which may be disputed.

﴿do not seize [me] by my beard or by [the hair of] my head﴾ because these two parts are to be maintained and honored among all the body parts.

﴿Indeed, I feared﴾ meaning, I was afraid to denounce what they were doing because this would cause division between them and they would end up killing each other. ﴿that you would say, 'You caused division among the Children of Israel, and you did not observe [or await] my word.'"﴾ meaning, I was afraid that you would say: You did not take care of what I commanded you to do when I said, ﴿Take my place among my people, do what is right﴾.

Qatāda said about this verse: Causing division is detestable to all righteous people before you.

Afterward, Prophet Mūsā (P.B.U.H) approached As-Sāmiriyy.

[Qur'an 20: 95] ﴿[Mūsā] said, "And what is your case, O Sāmiriyy?"﴾ meaning, what is the matter with you and what caused you to do what you did, O Sāmiriyy?

Qatādah said: As-Sāmiriyy was among the greatest Children of Israel, from a tribe called Sāmirah. But the enemy of Allah became a hypocrite after he crossed the sea with the Children of Israel. When the Children of Israel passed by a group of people devoted to idols, they said, ﴿O Mūsā, make for us a god just as they have gods﴾ [7:138]. Thus, As-Sāmiriyy seized this opportunity and worshipped the calf.

As-Sāmiriyy said in response to Mūsā (P.B.U.H):

[Qur'an 20: 96] ﴿He said, "I saw what they did not see,﴾ meaning, I knew what they did not know and perceived something they did not perceive.

Yaḥyā ibn Waththāb, Al-Aʿmash, Ḥamzah, and Al-Kisāʾiyy recited, [Tabsuroo] with the second-person pronoun, meaning {I saw what you did not see}.

﴿So I took a handful [of dust] from the track of the messenger﴾ meaning, so I took a handful (Qabḍah) from the hoof print of Jibril's horse. Al-Ḥasan recited, [Qabsatan] with the letter ṣād instead of ḍād. The difference between Qabḍah and Qabṣah is that the first means a palmful, while the second means a grasp by the tips of the fingers.

﴿and threw it,﴾ into the calf ﴿and thus did my soul entice me."﴾ meaning, this is how my soul suggested and made appealing to me.

[Qur'an 20: 97] ﴿[Mūsā] said, "Then go. And indeed, it is [decreed] for you in [this] life﴾ as long as you remain alive ﴿to say, 'No contact.'﴾ This means, you will not mix with anyone, and no one will mix with you, and Mūsā commanded the Children of Israel not to mix with him or even come near him.

Qatādah said: To this day, their offspring still say similar words like "No contact".

It was said that Mūsā (P.B.U.H) intended to kill As-Sāmiriyy, but Allah said to him, "Do not kill him, for he is a generous man."

Some books mention that if one of them touches an outsider, both of them will be afflicted with fever in the meantime.

﴿And indeed, you﴾ O Sāmiriyy ﴿have an appointment [in the Hereafter]﴾ for your punishment ﴿you will not fail to keep.﴾

Al-Ḥasan, Qatādah, Abū Nuhayk (and Ibn Kathīr), and Abū ʿAmr recited it as, [Lan tukhlifahu] with kasrah on the letter lām, meaning: You will not be absent from it. The rest of the scholars of recitation recited it as [lan tukhlafah] with fatḥah of the letter lām, meaning: Allah will not make you absent from it.

﴿And look at your 'god'﴾ that you worshipped and claimed to be a god.

﴿to which you remained devoted.﴾ meaning, remained steadfast, devotedly worshiping him.

[Zhalat] means [Zhalalt], meaning: remained. The Arabs say, "I continued to so-and-so." The poet said, "When the camels recognize him, they would continue to raise their heads in pride and honor."

﴿We will surely burn it﴾ The majority of scholars of recitation recited it as [la nuharriqannahoo] with ḍammah of the letter nūn and doubling the letter rāʾ, while Al-Ḥasan Al-Baṣriyy recited it as [Lanu-hriqannah] with ḍammah of the letter nūn and without doubling the letter rāʾ, meaning, burning by fire. The evidence for this meaning is Ibn ʿAbbās's saying, "He (i.e., Mūsā) burned it by fire, then scattered it in the sea."

Abū Jaʿfar, Ibn Muhayṣin, and Ashhab Al-ʿUqayliyy recited it as [Lanu-hriqannah] with fatḥah of the letter nūn and without doubling the letter rāʾ, meaning that he grated it into small pieces using a rasp. Hence, in the Arabic language, the rasp is called [Miḥraq]. The evidence for this mode of recitation is the saying of As-Sudiyy, "Mūsā (P.B.U.H) slaughtered the calf and grated it with a rasp, then he threw it in the sea." According to Ibn Masʿūd's mode of recitation, [lanaḥruqannahu thumma lanahruqannah i.e., We will surely slaughter it and then burn it]

﴿and blow﴾ meaning, scatter ﴿it into the sea completely﴾

[Qur'an 20: 98] ﴿Your god is only Allah, except for whom there is no deity.﴾ not the calf ﴿He has encompassed all things in knowledge."﴾ meaning that He has full knowledge of all things, for He is the All-Knower.

[Qur'an 20: 99] ﴿Thus, [O Muḥammad], We relate to you from the news of what has preceded.﴾ meaning, the stories of the past ﴿And We have certainly given you a Reminder from Us.﴾ that is the Qurʾān.

[Qur'an 20: 100] ﴿Whoever turns away from it﴾ whoever denies and did not believe in it or act according to it ﴿then indeed, he will bear on the Day of Resurrection a burden﴾ meaning, a grave sin and a heavy burden.

[Qur'an 20: 101] ﴿[Abiding] eternally therein,﴾ meaning that this sin cannot be forgiven.

﴿What an evil burden they will carry on Judgment Day!﴾

[Qur'an 20: 102] ﴿The Day the Horn will be blown.﴾ The majority of scholars of recitation recited it as [yunfakhu] with the passive voice, while Abū ʿAmr recited it as [Yunafakh] with the active voice, meaning, {The Day We blow the Horn} in analogy to the rest of the verse.

﴿And We will gather the criminals,﴾ meaning, the polytheists who associated others with Allah ﴿that Day, blue-eyed﴾

The Arabs had a bad omen about blue eyes. An Arabic poet satirized a man saying, "Your eyes have turned blue, O son of Mukaʿbar, and so is every wicked from the people of ʿAbs."

In a different interpretation, the word blue-eyed means blind.

[Qur'an 20: 103] ﴿They will murmur among themselves,﴾ meaning that will converse amongst themselves, saying, ﴿"You remained not but ten [days]."﴾ in the world or in the graves.

[Qur'an 20: 104] ﴿We are most knowing of what they say when the best of them in manner﴾ meaning, the best among them in knowledge and wisdom ﴿will say, "You remained not but one day."﴾ They think the worldly life was very short because of what they witnessed of the terrors of the Day of Resurrection.

[Qur'an 20: 105] ﴿And they ask you about the mountains, so say, "My Lord will blow them away with a blast﴾

Allah will take them away from their places and scatter them in the sea so that they will become the same level as the surface of the earth.

If someone asks: What is the reason behind adding the letter fāʾ in Allah's saying, [Faqul i.e., so say] unlike the other similar verses in which there is no mention of the letter fāʾ[1]?

The answer is that the Prophet (P.B.U.H) was asked these questions, so the answer came from Allah immediately. As for the verse at hand, this question wasn't asked at the time the verse was revealed, but Allah in His Ultimate Knowledge knew that they would ask about it, so He answered before they ask. The particle fāʾ (translated here as 'so'), in Arabic, implies the quickness of doing the action.

[Qur'an 20: 106] ﴿And He will leave the earth a level plain﴾ meaning, smooth and plain land which has no vegetation growing in it.

[Qur'an 20: 107] ﴿You will not see therein a depression or an elevation."﴾

According to Ibn ʿAbbās: You will not see therein a valley, hill, or any elevated place. Mujāhid said: You will not see therein a depression or elevation; lowness or highness.

Ibn Zayd said: The word amt (translated above as 'elevation'), in Arabic, means laxity or inconsistency. The Arabs used to say [Qad mal'a al-qirbata mala'an la amta feehi], meaning that he had filled the water-skin so full that there was no laxity in it.

Yamān said: The word amt means cracks in the ground.

[Qur'an 20: 108] ﴿That Day, everyone will follow [the call of] the Caller﴾ who will call them to the Day of Resurrection, and he is the angel Isrāfīl ﴿with no deviation therefrom,﴾ meaning that there is no deviance in his call. The majority of scholars said that it is Maqlūb (i.e., a sentence, or the like, altered, or changed, in the order of its words, by inversion, or by any transposition),

(1) Such as: {They ask you, [O Muḥammad], about the new moons. Say, {They are measurements of time for the people and for Ḥajj."} [2:189]; {They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people."} [2:219]; {And they ask you about menstruation. Say, "It is harm"} [2:222]; {And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord."} [17:85]

therefore, it means that mankind will follow strictly Allah's caller and will hastily respond to him and no crookedness will they show him.

﴿and [all] voices will be stilled before the Most Merciful,﴾ meaning that people's voices will be silent and humbled for the Most Gracious ﴿so you will not hear except a whisper﴾ meaning, the steps of feet to the place of gathering on the Day of Resurrection.

The original meaning of hams (translated here as 'whisper') is the hidden and secret speech. The Arabs say "Hamasa fulan bi-hadeethihi" meaning that he spoke or discoursed secretly.

Hence the saying of the Rājiz: "And they (i.e., camels) walk with him making the faintest, or slightest, sound in treading."

Mujāhid said that it means lowering the voice while speaking.

[Qur'an 20: 109] ﴿That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission﴾ to intercede ﴿and has accepted his word﴾

[Qur'an 20: 110] ﴿Allah knows what is [presently] before them and what will be after them,﴾ the verse speaks about those who will follow Allah's caller.

﴿but they do not encompass it in knowledge﴾ They don't realize it and don't know what is doing to be done to them.

[Qur'an 20: 111] ﴿And [all] faces will be humbled before the Ever-Living, the Sustainer of existence.﴾ The word ʿAnat (translated here as 'humbled'), in Arabic, means they will become submissive and obedient. That's why the captive is usually referred to [ʿĀn].

Umayyah ibn Abū Aṣ-Ṣalt said:

A sovereign king upon the throne of the heavens, dominant

For His glory, faces are humbled and prostrate.

Talq ibn Ḥabīb said that ʿAnat in the verse means they will prostrate.

﴿And he will have failed who carries injustice﴾ injustice means polytheism i.e., associating others with Allah.

[Qur'an 20: 112] ﴿But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation﴾

The majority of scholars of recitation recited the subordinate clause [falaa yakhaafu i.e., will neither fear] with a long vowel after the letter khāʾ, expressing a declarative sentence, while Ibn Kathīr recited it as [Falā Yakhaf] with a short vowel, which is considered a prohibitive form.

Ibn ʿAbbās stated, "This means that their evils will not be increased, and their good deeds will not be decreased."

Al-Ḥasan and Abū Al-ʿĀliyah opined, "The reward for their good deeds will not be decreased and they will not bear the burden of sins undertaken by others."

Aḍ-Ḍaḥḥāk said, "He will not be held accountable for someone else's sin and the reward for their good deeds will not be decreased."

According to the Arabic language, the original meaning of the word [Haḍm] is deprivation and decrease. It is said, "Hadamt laka min haqqik" meaning that I decreased or deprived you of your right.

[Qur'an 20: 113] ﴿And thus We have sent it down as an Arabic Qurʾān and have diversified﴾ meaning, expounded ﴿therein the warnings that perhaps they will avoid [sin] or it﴾ referring to the Qurʾān ﴿would cause them remembrance﴾ meaning, that would give them a lesson and moral guidance.

Qatādah said that it means, "So that it would cause them to have piety and devotion."

[Qur'an 20: 114] ﴿So high [above all] is Allah, the Sovereign, the Truth. And, [O Muḥammad], do not hasten with [recitation of] the Qurʾān before its revelation is completed to you,﴾

Yaʿqūb recited it as [Naqḍī i.e., before we complete its revelation], while the other scholars recited it as [yuqdaa i.e., before its revelation is completed]

Mujāhid and Qatādah said, "It means that do not recite it to your Companions and do not dictate it to them until its meanings become clear to you. So the Prophet (P.B.U.H) was forbidden from reciting the verses

revealed to him and dictating them to his Companions before explaining their meaning. This is the narration of Al-ʿŪfiyy on the authority of Ibn ʿAbbās, may Allah be pleased with him."

He said in other narrations: When angel Jibrīl brought a Qurʾānic verse and recited it to the Prophet (P.B.U.H), the latter would try to repeat it after him, lest it escapes from his memory. He had, thus, to make a double effort i.e., to listen to and understand the meaning of the Qurʾānic verses while they were being recited by Jibrīl and also to repeat them in order to commit them to memory. Thus, Allah lightened this burden from the Prophet (P.B.U.H) by saying, ﴿Move not your tongue with it, [O Muḥammad], to hasten with recitation of the Qurʾān.﴾ [75:16]

﴿Before its revelation is completed to you﴾ meaning, before Jibrīl finished reciting it to you.

﴿and say, "My Lord, increase me in knowledge."﴾ meaning, increase me in the knowledge of the Qurʾān, or increase my ability to memorize it. Similar to this verse is the other verse that reads, ﴿Move not your tongue with it, [O Muḥammad], to hasten with recitation of the Qurʾān.﴾ [75:16]

[Qur'an 20: 115] ﴿And We had already taken a promise from Adam before, but he forgot﴾

Allah, may He be glorified, says that if those to whom we have diversified the warnings in the Qurʾān didn't abide by My Covenant or follow My orders or adhere to My worship, then their father Adam (P.B.U.H) also did that when We had taken a promise from him, meaning when We commanded and enjoined him, but he forgot and neglected the command and the covenant. Similar to this verse is Allah's saying, ﴿They have forgotten Allah, so He has forgotten them [accordingly]﴾ [9:67], meaning that they neglected Allah's command, so He left them in the Hellfire. This is the view of most commentators of the Qurʾān.

Ibn Zayd said, "He forgot what Allah Almighty promised him and if he had determination, he would not have obeyed his enemy Iblīs who envied

him and refused to prostrate to him and disobeyed Allah who honored him."

According to this statement, it is possible that Adam was forgetful at that time, however, he is now considered to be a highly esteemed Prophet.

﴿and We found not in him determination﴾

Scholars differed regarding the meaning of the word ʿAzm (translated here as 'determination').

- Ibn ʿAbbās said: It means preservation of the command of Allah.
- Qatādah and Muqātil said: It means patience.
- Ibn Zayd said: It means keeping the order of Allah and adhering to it.
- Aḍ-Ḍaḥḥāk said: It means firm resolve.
- ʿAṭiyyah said: It means [a sound] position or opinion.
- Others said: It means decisiveness.
- Ibn Kīsān said: It means insistence not to return to sin again. The original meaning of ʿAzm is the intention and the belief of the heart regarding something.
- Abū Umāmah said: If the patience of all human beings—from the day Allah created Adam to the Day of Judgment—were to be placed in one pan of the balance, and the patience of Adam were to be placed in the other pan, the patience of Adam would outweigh theirs. Even though Allah says, ﴿and We found not in him determination﴾

[Qur'an 20: 116] ﴿And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblees; he refused﴾ to prostrate to Adam.

[Qur'an 20: 117] ﴿So We said, "O Adam, indeed this is an enemy to you and to your wife﴾ Ḥawwāʾ (Eve) ﴿Then let him not remove you from Paradise so you would suffer﴾ meaning, you would be fatigued, seeking your sustenance.

Saʿīd ibn Jubayr said: A red bull was sent down to Adam (P.B.U.H) and he used it to plow the ground. Due to hard work, Adam would wipe sweat from his forehead, and this is the suffering to which Allah referred in the verse. It

was expected that Allah would say {so you would suffer} (referring to Adam and Eve in the plural form), but the reality is that Allah addressed Adam only because the responsibility of working and seeking sustenance is incumbent on the male represented by Prophet Adam (P.B.U.H).

[Qur'an 20: 118] ﴿Indeed, it is [promised] for you not to be hungry therein or be unclothed﴾ in Paradise.

[Qur'an 20: 119] ﴿And indeed,﴾

According to the mode of recitation attributed to Nāfʿ and Shuʿbah, the word [wa-annaka i.e., And indeed] is recited as [wa-innaka] with kasrah of the letter alif, while the rest of the scholars of recitation recited it as [Wa annaka] by analogy to the previous verse [118].

﴿you will not be thirsty therein or be hot from the sun."﴾ meaning, or be exposed to sun so that you may be harmed by its heat.

ʿUmar ibn Abū Rabīʿah said in a poetic verse, "She saw a would endure both the heat of the sun during the day and the cold of the night."

[1862](1) Abū Bakr ibn ʿAbdūs Al-Mazkiyy narrated from Abū Al-Ḥasan Al-Maḥfūẓiyy from ʿAbdullāh ibn Hāshim ʿAbdu-Raḥmān ibn Mahdiyy from Sufyān from Khaṣīf that ʿIkrimah said, "﴿Or be hot from the sun﴾ means that (in Paradise) no one will be exposed to sun and hit by its rays."

[Qur'an 20: 120] ﴿Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity﴾ It means: Shall I direct you to the tree, if you eat from it, you will remain in Paradise eternally and immortally.

﴿and possession that will not deteriorate?"﴾ meaning, that will not decline or run out.

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(1) **[1862] The assessment of the reliability of the chain of transmitters:**
- Weak, due to the poor memory of Khushayf al-Jazarī , and it includes Ibn 'Abdus and al-Mahfudhi, whom I did not find criticized or graded.
- **The authentication of Hadith:**
- It was narrated by ʿAbd al-Razzāq in " Tafsir al-Qur'an " 2/20, with a similar wording, and its narration was mentioned by al-Baghawī in " Maʿālim al-Tanzīl " 5/299, with the same meaning.

[Qur'an 20: 121] ﴿And Adam and his wife ate of it,﴾ meaning, the tree of distress ﴿and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred﴾, meaning that Adam transgressed and did what he shouldn't have done.

Most of the Qurʾān commentators said [faghawaa] (translated here as 'erred') means that he made a mistake, went astray, and didn't attain what he wanted after eating from the tree.

[Qur'an 20: 122] ﴿Then his Lord chose him and turned to him in forgiveness and guided [him]﴾ Allah chose and selected him. He guided him to repentance and accepted it.

[Qur'an 20: 123] ﴿[Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]﴾ The guidance means the Qurʾān and Prophet Muḥammad (P.B.U.H).

[1863][(1)] Abū ʿAmr Aḥmad ibn Ḥamdūn informed me that Muḥammad ibn Isḥāq narrated from Saʿīd ibn ʿĪsā from Fāris ibn ʿAmr from Sāliḥ ibn Muḥammad from Yaḥyā ibn Aḍ-Ḍarīs from Sufyān from a man from Ash-Shaʿbiyy from Ibn ʿAbbās regarding Allah's saying, ﴿Then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]﴾ that Ibn ʿAbbās said, "Allah Almighty will protect whoever follows the Qurʾān from going astray in this worldly life or from suffering in the Hereafter."

(1) **[1863] The assessment of the reliability of the chain of transmitters:**
- Weak; there are some unknown narrators, and there is Fares and Ṣāliḥ ibn Muhammad, and the narrator did not know Shu'bah .
- **The authentication of Hadith:** See " Tafsir al-Qur'an al-'Azim " by Ibn Abi Ḥātim 7/2438 (13561), and " Ma'ālim al-Tanzīl " by al-Baghawī 5/300.

[1864](1) Muḥammad ibn Al-Qāsim narrated from Muḥammad ibn Yazīd from Al-Ḥasan ibn Sufyān from Abū Bakr ibn Abū Shaybah.

And Ibn Al-Muqriʾ narrated to us that Muḥammad ibn Aḥmad ibn Bashshār narrated from Al-Ḥasan ibn Sufyān from Ibn Abū Shaybah from Abū Khālid Al-Aḥmar from ʿAmr ibn Qays from ʿIkrimah that Ibn ʿAbbās said, "Allah guarantees that whoever reads the Qurʾān will not go astray in this world and will not suffer in the Hereafter," then he recited, ﴿Then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]﴾

[1866](2) He also narrated through his chain of narration on the authority of Abū Bakr ibn Abū Shaybah that he narrated from Ibn Fuḍayl from ʿAṭāʾ ibn As-Sāʾib from Saʿīd ibn Jubayr that Ibn ʿAbbās said, "Whoever reads the Qurʾān and follows what it contains, Allah will guide him from error, and He will protect him on the Day of Resurrection from having strict judgment. This is because Allah says. ﴿Then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]﴾

[Qur'an 20: 124] ﴿And whoever turns away from My remembrance﴾ that is the Qurʾān. Whoever did not believe or follow the Qurʾān, ﴿indeed, he will have a depressed life,﴾

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(1) [1864-1865] The assessment of the reliability of the chain of transmitters:
- There is Muhammad ibn Al-Qāsim and his sheikh who were not mentioned with any criticism or praise, but Muhammad ibn Yazid was tracked by Muhammad ibn Ahmad bin Bashar, although I did not find him to be unreliable.
- **The authentication of Hadith:**
- **The authentication of Hadith:** The narration was reported by Ibn Abī Shaybah in " Muṣannaf " 7/136 with a good (Hasan) chain of transmission, and by al-Ṭabarī in " Jāmiʿ al-bayān " 16/225 with a weak chain of transmission.

(2) **[1866] The assessment of the reliability of the chain of transmitters:** There is 'Ata' who is truthful but got mixed up in the narration chain.
- **The authentication of Hadith:** 'Abd al-Razzāq reported it in " Tafsir al-Qur'an " 2/20, and Al-Tabari in " Jāmiʿ al-bayān " 16/225, with its meaning, through a chain of transmission from 'Ata'.
- And the narration is mentioned in " Ma'ālim al-Tanzīl " by Al-Baghawi 5/300, and " Tafsir Lubab al-Ta'wil Fii Ma'ani al-Tanzil " by Al-Khazin 3/285.
- The narration is good (Hasan).

The word Ḍank (translated here as 'depressed'), in Arabic, primarily signifies narrowness. So this word can be used to describe, for instance, a house being narrow or a life being depressed, and it can be used to describe feminine and masculine nouns, whether singular, dual, or plural. ʿAntarah said, "If death were to take a physical form, I would be death for them when they enter with me into the violence, intensity, and cruelty of battles."

The scholars of Tafsīr differed regarding the meaning of the depressed life as follows:

[1867](1) Abū ʿUthmān Saʿīd ibn Muḥammad Al-Buḥtriyy narrated from Abū Bakr Muḥammad ibn Aḥmed Al-Mufīd from Abū Khalīfah Al-Faḍl ibn Al-Ḥubāb from Abū Al-Walīd Al-Ṭayālisiyy.

He said: Ḥammād ibn Salamah narrated from Muḥammad ibn ʿAmr from Abū Salamah from Abū Hurayrah that the Prophet (P.B.U.H) interpreted Allah saying, ﴿Whoever turns away from My remembrance - indeed, he will have a depressed life﴾ that it means the torment of the grave.

- Ibn ʿAbbās (ABPWT) said: Misery.
- Mujāhid said: Narrowness and straitness.
- Al-Ḥasan and Ibn Zayd said: Zaqqūm, Ghislīn, and Ḍarīʿ (i.e., the filthy food of the people in Hellfire).
- Qatādah said: Depressed life in the Hellfire.
- ʿIkrimah said: Sinful life.
- Qays ibn Abū Ḥāzim said: Earning a living from acts of disobedience.
- Aḍ-Ḍaḥḥāk said: Illegal earning.

(1) **[1867] The assessment of the reliability of the chain of transmitters:** Its chain of transmission is authentic.
- **The authentication of Hadith:** Al- Ṭabarī reported it in " Jāmiʿ al-bayān " 16/228, with a detailed chain of transmission.
- And Ibn Abi Hatim mentioned it in " Tafsir al-Qur'an al-'Azim, " 7/2439 (13563), and Al-Baghawi in " Maʿālim al-Tanzīl " 5/301, and in Al-Qurtubi " AL-JAMI' li-ahkam al-Qur'an " 11/259.

- ʿAṭiyyah reported Ibn ʿAbbās as saying: The wealth that Allah gives to any of His servants, whether it is little or much, in which he doesn't fear or be mindful of Allah, is a reason for the depressed life. If misguided people turned away from the truth, they would lead a depressed life even if they have a luxurious life. This is because of their negative thinking of Allah and their disbelief in Him. Hence, if the servants disbelieve in Allah Almighty and think negatively of Him, their life becomes hard and strait, and this is the meaning of "depressed life".
- Abū Saʿīd Al-Khudriyy said: Their graves will be their abodes and will squeeze them so tight that their graves will crack. Moreover, ninety-nine dragons are set over them in their graves. Each dragon has seven heads that gnaw at them and scratch their flesh until the Day of Resurrection, and if a dragon were to blow into the earth, it would never produce crops.
- Muqātil said: Their lives are corrupt because they spent them in disobedience to Allah.
- Saʿīd ibn Jubayr said: He takes away contentment from them so that they will not be satisfied.

﴿and We will gather him on the Day of Resurrection blind."﴾

Ibn ʿAbbās (ABPWT) said: He will be blind in a literal sense.

Mujāhid said: It means he will have no proof.

[Qur'an 20 [verse: 125] ﴿He will say, "My Lord, why have you raised me blind while I was [once] seeing?"﴾ with my eyes.

Mujāhid said: It means while I was having a proof.

[Qur'an 20: 126] ﴿[Allah] will say, "Thus did Our signs come to you, and you forgot them;﴾ meaning, you disregarded them and turned away from them.

﴿and thus will you this Day be forgotten."﴾ meaning, you will be left in the Hellfire.

[Qur'an 20 [verse: 127] ﴿And﴾ as We recompense whoever turns away from My remembrance ﴿thus do We recompense he who transgressed﴾ meaning, associated others in the worship of Allah ﴿and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe﴾ than their punishment in the worldly life and in the grave ﴿and more enduring﴾ meaning, lasting and constant.

[Qur'an 20: 128] ﴿Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings?﴾ meaning, their homes and houses where they stay when they travel or trade.

﴿Indeed in that are signs for those of intelligence﴾

[Qur'an 20: 129] ﴿And if not for a word that preceded from your Lord,﴾ to delay their punishment, ﴿punishment would have been an obligation [due immediately],﴾ meaning, their doom would have been inevitable in this worldly life, like the former generations of disbelievers. ﴿and [if not for] a specified term [decreed]﴾ meaning, the Day of Judgment.

Without Anastrophe, the verse reads, {And if not for a word that preceded from your Lord and a specified term [decreed], punishment would have been an obligation [due immediately]}

[Qur'an 20: 130] ﴿So be patient over what they say﴾ This verse was abrogated by the verse of fighting.

﴿and exalt [Allah] with praise of your Lord﴾ meaning, pray according to the command of your Lord. Some scholars said: With the praise of your Lord.

﴿before the rising of the sun﴾ This is speaking of the Morning (Fajr) prayer.

﴿and before its setting;﴾ This is speaking of the Mid-afternoon (ʿAṣr) prayer.

﴿and during periods of the night [exalt Him]﴾ This is speaking of the night prayer (ʿIshāʾ).

﴿and at the ends of the day,﴾ This is speaking of the Noon (Ẓuhr) and sunset (Maghrib) prayers.

Allah says: ﴿at the ends﴾ referring to these two prayers (i.e., Ẓuhr and Maghrib) because the Ẓuhr prayer is at the end of the first part of the day and at the beginning of the second part of the day, so it is in two parts of the day, while the Maghrib prayer is performed at the third part of the day i.e., sunset. That's why Allah says, ﴿at the ends﴾.

﴿that you may be satisfied﴾ with intercession and reward.

The majority of scholars of recitation recited it as [Tardaa i.e., be satisfied], similar to Allah's saying, ﴿And your Lord is going to give you, and you will be satisfied [Fatarda]﴾ [93:5] while Al-Kisāʾiyy and Shuʿbah recited as [Turḍaa] with ḍammah on the letter tāʾ.

[Qur'an 20: 131] ﴿And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them.﴾

Abū Rāfiʿ said: The Messenger of Allah (P.B.U.H) sent me to a Jewish man to borrow something for him, but the Jew refused to lend him except in exchange for a security. The Prophet felt sad, and thus this verse was revealed to console him.

﴿And do not extend your eyes﴾[1] don't cast covetous eyes ﴿toward that by which We have given enjoyment to [some] categories of them,﴾ towards the splendor and glitter of worldly life that we gave them.

﴿[its being but] the splendor of worldly life by which We test them.﴾

The majority of the scholars of recitation recited the word "splendor" as [zahrata] with sukūn on the letter hāʾ, while Yaʿqūb recited it as [Zaharah] with a fatḥah on the letter hāʾ. Both recitations are correct according to the Arabic speech.

﴿And the provision of your Lord is better and more enduring﴾

[Qur'an 20: 132] ﴿And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision;﴾ but We ask you to work. ﴿We provide for you, and the outcome﴾ meaning, the best and most beautiful end ﴿is for [those of] righteousness﴾

(1) The Hadith verification was previously mentioned.

Hishām ibn ʿUrwah said: When ʿUrwah saw the luxurious life of kings, he entered his house and recited Allah's saying, ﴿And do not extend your eyes﴾ until he reached ﴿And the [best] outcome is for [those of] righteousness﴾ then he called us to offer prayer.

Mālik ibn Dīnar said: When the family of Bakr ibn ʿAbdullāh Al-Muzaniyy was afflicted with poverty, he would say, "Get up and offer prayer." Then he would say, "This is what Allah Almighty commanded His Messenger," and he would recite this verse.

[Qur'an 20: 133] ﴿And they﴾ referring to the polytheists ﴿say, "Why does he﴾ referring to Muḥammad ﴿not bring us a sign from his Lord?"﴾ as the prophets before him did. ﴿Has there not come to them evidence of what was in the former scriptures?﴾ that is the Qurʾān, the strongest evidence and the clearest proof.

Some scholars said that it means: Have they not already received a confirmation of what is in the old Revealed Books such as the Torah, the Injīl, and other scriptures that contains the news and stories of previous nations that We destroyed when they asked for the signs, but they disbelieved in them, so We hastened their punishment and destruction due to their disbelief? So what makes them realize that even if a sign were to come to them, they still would not believe like previous nations?

[Ta'tihim] (translated in the verse as 'come to them')

The scholars of recitation in Medina, Baṣrah, and some scholars of Kūfah recited it with the letter tāʾ as [Ta'tihim] because the word [Bayyinah i.e., evidence] is feminine. The rest of the scholars of recitation recited it with the letter yāʾ as [Ya'tihim] because the verb precedes the word [Bayyinah], and because [Bayyinah] is originally derived from [Bayān] which is a masculine word.

[Qur'an 20: 134] ﴿And if We had destroyed them with a punishment before him,﴾ Before the revelation of the Qurʾān and before Prophet Muḥammad ﴿they would have said, "Our Lord, why did You not send to us a messenger﴾ to call us ﴿so we could have followed Your verses before we were humiliated and disgraced?"﴾ with punishment.

[Qur'an 20: 135] ﴿Say,﴾ to them, O Muḥammad, ﴿"Each [of us] is waiting;﴾ meaning, waiting for the misfortune of time and what will happen in the future ﴿so wait. For you will know﴾ on the Day of Judgment when the command of Allah is at hand ﴿who are the companions of the sound path﴾ meaning, the straightforward path ﴿and who is guided."﴾ from delusion, we or you?

Sūrat Al-Anbiyāʾ (The Prophets)

In the Name of Allah—the Most Compassionate, Most Merciful.

The Chapter of Al-Anbiyāʾ [no. 21] was revealed in Makkah, and it consists of four thousand eight hundred and ninety (4890) letters, one thousand one hundred sixty-eight (1168) words, and one hundred and twelve (112) verses.

[1868](1) Imam Abū Isḥāq Ath-Thaʿlabiyy, may Allah have mercy on him,

(1) [1868-1869] The assessment of the reliability of the chain of transmitters: Weak, containing Makhled and Zaid, who are both weak. The speech on the Ḥadīth has been mentioned repeatedly.

The authentication of Ḥadīth: It was narrated by Al-Aqili in " Al-Du'afa " 1/156, and by Ibn Adi in "Al-Kamil" 8/440, and by Ibn Mardawiyyah in " Tafsīr," as cited by Al-Zaylai in "Takhrigh Ahadith Al-Kashaf" 1/483, and by Abu Nu'aim in "Tarikh Isbahan" 2/328, and by Ibn Abi Dāwūd in "Fada'il Al-Quran," as cited by Ibn al-Jawzī in "Al-Mawdu'at" 1/391, 392, and by Al-Wahidi in "Al-Waseet," which is organized by Surahs, and by Ibn Al-Jawzi in "Al-Mawdu'at" 1/391.

- Al-Aqili narrated in "Al-Du'afa" 1/157 from ibn al-Mubārak that he said: "I think the heretics fabricated it."
- Ibn Al-Jawzi said in "Al-Mawdu'at" 1/392: "This is a fabricated Hadith, which is impossible."
- Ibn Taymiyyah, in the introduction to " uṣūl al-tafsīr " (p. 66), said: "In Tafsīr, there are many fabricated narrations, such as the Ḥadīth narrated by Tha'labi, Al-Wahidi, and Al-Zamakhshari in 'Fada'il Surat Al-Quran,' Surah by Surah. It is fabricated according to the agreement of scholars."
- Ibn Al- Qayyim said in " Al-Manar Al-Munif " (p. 113): "One of these fabricated narrations is the mention of the virtues of Surahs and the reward for those who read Surahs from the beginning of the Quran to the end, as mentioned by Tha'labi, Al-Wahidi, and Al-Zamakhshari at the beginning and end of each Surah... Then, there are many other narrations that state, 'Whoever reads Surah such and such will be given such and such reward.' These narrations are fabricated, and their fabricators confessed to fabricating them, saying, 'I intended to keep people occupied with the Quran and prevent them from other things.'"
- Al-Shawkani said in "Al-Fawaid Al-Majmu'ah fi Al-Ahadith Al-Mawdu'ah" (p. 296): "There is no disagreement among the preservationists that this Ḥadīth of Abu Ibn Ka'ab is fabricated. A group of commentators were deceived by it and mentioned it in their Tafsīr, such as Tha'labi, Al-Wahidi, and Al-Zamakhshari."

narrated to us in Nishapur that Abū Al-Ḥusayn ʿAliyy ibn Muḥammad ibn Al-Ḥusayn Al-Jurjāniyy, the scholar of recitation, narrated to him from Abū ʿAliyy ibn Ḥabash Al-Dīnūriyy, the scholar of recitation, from Abū Al-ʿAbbās Muḥammad ibn Mūsā Al-Daqqāq from ʿAbdullāh ibn Rawḥ Al-Madāʾiniyy.

[1869](1) He said: And Ẓafrān narrated to us from Ibn Abū Dāwūd from Muḥammad ibn ʿĀṣim from Shabābah ibn Siwār Al-Fazāriyy from Makhlad ibn ʿAbdul-Wāḥid from ʿAliyy ibn Zayd from ʿAṭāʾ ibn Abū Maymūnah from Zirr ibn Ḥubaysh that Ubayy ibn Kaʿb, may Allah be pleased with him, said: The Messenger of Allah said, **"Whoever recites the Chapter of Al-Anbiyāʾ will have an easy reckoning and every prophet whose name is mentioned in the Qurʾān will greet and shake hands with him."**

[Qur'an 21: 1]

﴿[The time of] their account has approached for the people,﴾ meaning, the time is near when Allah will call the people to account for their deeds.

﴿while they are in heedlessness﴾ from it ﴿turning away﴾ from thinking and getting prepared for their reckoning. This verse was revealed regarding those who deny Resurrection.

[Qur'an 21: 2] ﴿No mention comes to them anew from their Lord﴾ meaning, the newly-revealed verses of the Qurʾān that reminds and exhorts them of Allah and their reckoning.

﴿except that they listen to it while they are at play﴾ meaning, they do not take heed or be admonished.

Al-Ḥusayn ibn Al-Faḍl said: The word [Dhikr] (translated here as 'mention') refers to Prophet Muḥammad (P.B.U.H) not the Qurʾān. The evidence is the following verse in the same Chapter that reads, ﴿Is this [Prophet] except a human being like you?﴾ [21:3]. If the word [Dhikr] refers to the Qurʾān, they would say, ﴿This [Qurʾān] is not but legends of the former peoples﴾ [6:25; 8:31; 23:83; 27:68]. Another evidence for this interpretation is Allah's says, ﴿And they say, "Indeed, he is mad." But it is not except a reminder [dhikr] to the worlds.﴾ [68:51-5], referring to Muḥammad (P.B.U.H).

[Qur'an 21: 3] ﴿With their hearts distracted.﴾ Their hearts are neglectful, turning away from remembering Allah.

[Laahiyatan i.e., distracted] is an adjective that comes before the noun it describes. However, an adjective is supposed to follow the noun in all grammatical cases. When an adjective comes before a noun, then it falls under one of the following categories: Al-Faṣl (lit. separation) or Al-Waṣl (lit. connection).

- If it falls under the category of Al-Faṣl, then it should be in the accusative case, such as Allah's saying, ﴿Their eyes humbled﴾ [54:7], ﴿And near above them are its shades﴾ [76:14], and ﴿With their hearts distracted﴾.

The poet said, "The traces of the beloved's home can be seen from afar, like the sword that is covered with a unique scabbard"

- If it falls under the category of Al-Waṣl, then it should follow the grammatical case of what precedes it, such as Allah's saying, ﴿Take us out of this city of oppressive people﴾ [4:75]

Dhū Ar-Rummah said in a poetic verse, "The displaced wanderer whose destination is unknown, has come close to death on a night…"

An-Nābighah also said in a poetic verse, "For fear of the beasts whose backs have tufts of hair and white spots, he has become hungry and ill-fated who spent the night without provision."

﴿And those who do wrong conceal their private conversation,﴾

[wa asarrun najwal lazeena zalamoo]

Al-Kisāʾiyy said: There is an anastrophe in this verse.

Quṭrub said: This is a recognized acceptable dialectical variation in classical Arabic, known in all grammar texts as 'lughat akalūnī al-barāghīth' where we have the plural pronoun attached to the verb [Asarrū i.e., conceal] followed by the subject [Alladhīna Ẓalamū i.e., those who do wrong]. This is also similar to Allah's saying, ﴿then [again] many of them became blind and deaf.﴾ [5:71], and it's perfectly acceptable usage of classical Arabic.

The poet said, "With you, he attained success without effort, and his goals were achieved with clarity."

﴿And those who do wrong conceal their private conversation, [saying], "Is this [Prophet] except a human being like you? So would you approach magic while you are aware?"﴾ meaning, aware of it being magic.

[Qur'an 21: 4] ﴿The Prophet said, "My Lord﴾ The scholars of recitation of Kūfah recited it as [Qaala i.e., he said] as a declarative sentence about the Prophet (P.B.U.H), while the rest of the scholars of recitation recited it as [Qul i.e., say] as an imperative verb.

﴿The Prophet said, "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing,﴾ to what they say ﴿the Knowing."﴾ of what they do.

[Qur'an 21: 5] ﴿But they say, "[The revelation is but] a mixture of false dreams;﴾ meaning, dreams of confusedness and terrors.

﴿rather, he has invented it; rather, he is a poet.﴾ It means that the polytheists had different views regarding it. Some of them said that it is a mixture of false dreams. Another group of polytheists argued that it is Muḥammad's invention. Others maintained that he is a poet, and what he came with (i.e., Qurʾān) is nothing but poetry.

﴿So let him﴾ to referring to Prophet Muḥammad ﴿bring us a sign﴾ if he is telling the truth ﴿just as the previous [messengers] were sent [with miracles]."﴾

Allah answered them with His saying:

[Qur'an 21: 6] ﴿Not a [single] city which We destroyed believed before them,﴾ after the Signs were brought to them ﴿so will they believe﴾ if We show them a Sign.

[Qur'an 21: 7] ﴿And We sent not before you, [O Muḥammad], except men to whom We revealed [the message],﴾ this is an answer to their saying, ﴿Is this [Prophet] except a human being like you?﴾ [21:3] ﴿so ask the people

of the message﴾ the message means, the Torah and the Gospel. So ask the scholars of the People of the Book (Christians and Jews) ﴿if you do not know﴾

Ibn Zayd said: What is meant by {the message} is the Qurʾān. Meaning, "So ask the knowledgeable believers from among the people of the Qurʾān."

Jābir Al-Jaʿfiyy related: When this verse was revealed to the Messenger of Allah (P.B.U.H), ʿAliyy, may Allah be pleased with him, said, "We are the people of message."

[Qur'an 21: 8] ﴿And We did not make them﴾ meaning, the previous messengers ﴿forms not eating food,﴾ meaning, We did not make them angels, but We made them human beings who need food for their living. This is an answer to their saying, ﴿What is this messenger that eats food?﴾ [25:7] ﴿nor were they immortal [on earth]﴾ in this worldly life.

[Qur'an 21: 9] ﴿Then We fulfilled for them the promise,﴾ that we promised them i.e., to destroy the Prophet's enemies and opponents, and to save the Prophet and their followers.

﴿and We saved them and whom We willed and destroyed the transgressors﴾

[Qur'an 21: 10] ﴿We have certainly sent down to you a Book in which is your mention.﴾

Mujāhid said: It means your talk, (for it is in your language).

Some scholars said: It means your glory and honor.

﴿Then will you not reason?﴾

[Qur'an 21: 11] ﴿And how many a city which was unjust have We shattered﴾ and destroyed ﴿and produced after it﴾ meaning, after their people perished ﴿another people﴾

[Qur'an 21: 12] ﴿And when its inhabitants perceived﴾ meaning, when they saw ﴿Our punishment, at once they fled from it﴾ meaning, they ran away quickly from punishment.

[Qur'an 21: 13] ﴿[Some angels said], "Do not flee but return to where you were given luxury﴾ to what We bestowed upon you ﴿and to your homes - perhaps you will be questioned."﴾

Ibn ʿAbbās said: It means perhaps you will be questioned about your Prophet.

Mujāhid said: It means perhaps you understand the issue.

Qatādah said: It means perhaps you will be asked for something of worldly life (this statement is meant to ridicule them).

This verse was revealed in connection to the people of Ḥaḍūrāʾ i.e., a city in Yemen. The people of this city were Arabs. Allah sent to them a prophet calling them to Allah Almighty, but they disbelieved in him and killed him, so Allah let Nebuchadnezzar overpower them until he annihilated them, took them as captives, and disgraced them. Thereupon, they regretted and fled from their homes, so the angels said, ridiculing them, "Do not flee or run away and come back to your homes and your property." Nebuchadnezzar followed them and confiscated their swords. They heard a voice coming from the open sky, saying, "O killers of the prophets! Today you shall perish." When they heard that, they confessed their sins and regretted when regret was to no avail.

[Qur'an 21: 14] ﴿They said, "O woe to us! Indeed, we were wrongdoers."﴾

[Qur'an 21: 15] ﴿And that declaration﴾ meaning, the sayings, manners, customs ﴿of theirs did not cease until We made them [as] a harvest,﴾ mowed down by swords ﴿extinguished [like a fire]﴾ as dead bodies.

[Qur'an 21: 16] ﴿And We did not create the heaven and earth and that between them in play﴾ meaning, uselessly without purpose.

[verse: 17]

﴿Had We intended to take a diversion,﴾

Qatādah said: In the dialect of Yemen, the word [Lahw] (translated here as 'diversion') means woman (or wife).

ʿUqbah ibn Abū Jasrah said: I saw Al-Ḥasan in Makkah when Ṭāwūs, ʿAṭāʾ, Mujāhid came to him and asked about this verse, so Al-Ḥasan said, "The word [lahwa] means woman.

Ibn ʿAbbās said: It means children.

﴿We could have taken it from [what is] with Us﴾ and we wouldn't have taken it from the earth. This verse was revealed in response to those who said, "Allah has taken a son."

﴿if [indeed] We were to do so﴾ but of course, we don't do that.

Qatādah, Muqātil, and Ibn Jurayj said: This statement expresses negation, meaning, "We will not do it."

[Qur'an 21: 18] ﴿Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe﴾

﴿Rather, We dash﴾ meaning, We hurl and throw ﴿the truth﴾ meaning, faith ﴿upon falsehood,﴾ meaning, disbelief ﴿and it destroys it, and thereupon it departs.﴾ it vanishes and becomes destroyed. ﴿And for you﴾ O disbelievers ﴿is destruction from that which you describe﴾ since you attributed to Him wife and children, which is an inappropriate description of Allah.

Mujāhid said that it means: Destruction is for them due to their lies and fabrications. This verse is similar to Allah's saying, ﴿He will punish them for their description.﴾ [6:136], meaning, for their lies and fabrications.

[Qur'an 21: 19] ﴿To Him belongs whoever is in the heavens and the earth.﴾ as servants and slaves ﴿And those near Him﴾ meaning, the angels ﴿are not prevented by arrogance from His worship, nor do they tire﴾

The meaning of the word [yastahsiroon] (translated here as 'tire'):

- Ibn ʿAbbās said that it means: They do not become arrogant or too proud.
- Mujāhid opined that it means: They do not regret or grieve
- Qatādah, Muqātil, and Al-Suddiyy maintained that it means: They do not become weary or fatigued.
- Al-Wābiliyy narrated from Ibn ʿAbbās that it means: They do not return.
- Ibn Zayd said that it means: They do not get bored.

[Qur'an 21: 20] ﴿They exalt [Him] night and day [and] do not slacken﴾

meaning, they do not become weary or bored. They instinctively praise Allah as they instinctively breathe.

[Qur'an 21: 21] ﴿Or have men taken for themselves gods from the earth﴾ meaning, the idols ﴿who resurrect [the dead]﴾ meaning, who can they bring the dead back to life and can create all the living creatures.

[Qur'an 21: 22] ﴿Had there been within the heavens and earth gods besides Allah, they both would have been ruined.﴾ They would have been destroyed, and whoever is living within them would perish.

﴿So exalted is Allah, Lord of the Throne, above what they describe﴾

[Qur'an 21: 23] ﴿He is not questioned about what He does,﴾ became he is the Lord ﴿but they will be questioned﴾ because they are servants.

[Qur'an 21: 24] ﴿Or have they taken gods besides Him? Say, [O Muḥammad], "Produce your proof.﴾ for what you are saying ﴿This [Qurʾān] is the message﴾ which contains news ﴿for those with me﴾ setting out the limitations, legal rulings, reward, and punishment ﴿and the message﴾ which contains news ﴿of those before me."﴾ of the past nations, and what Allah has done to them in this worldly life, and what is in store for them in the Hereafter. ﴿But most of them do not know the truth, so they are turning away﴾ from the Qurʾān.

[Qur'an 21: 25] ﴿And We sent not before you any messenger except that We revealed to him﴾ Most of the scholars of Kūfah recited it as [noohee i.e., We revealed] with the active voice, while the rest recited it as, [Yoohey i.e., was revealed] with the passive voice.

﴿that, "There is no deity except Me, so worship Me."﴾

[Qur'an 21: 26] ﴿And they say, "The Most Merciful has taken a son."﴾ The verse was revealed regarding the tribe of Khuzāʿah who said, "The angels are the daughters of Allah."

﴿Exalted is He! Rather, they are [but] honored servants﴾ referring to the angels.

[Qur'an 21: 27] ﴿They cannot precede Him in word,﴾ and they don't utter except what He orders them ﴿and they act by His command﴾

[Qur'an 21: 28] ﴿He knows what is [presently] before them and what will be after them,﴾

- According to Ibn ʿAbbās, it means that Allah knows what they did and what they will do.
- Some scholars said that it means: Allah knows everything before and after they were created.

﴿and they cannot intercede except on behalf of one whom He approves.﴾

- Ibn ʿAbbās, may Allah be pleased with him, said: They are the people who testified that there is no god but Allah.
- Mujāhid said: They are the people with whom Allah is pleased.

﴿And they, from fear of Him, are apprehensive﴾ meaning, they are in awe of Him.

[Qur'an 21: 29] ﴿And whoever of them should say, "Indeed, I am a god besides Him"﴾

Qatādah said, "In this verse, Allah Almighty refers to Iblīs, may Allah curse him, as he claimed to be Allah's partner and commanded that he (i.e., Iblīs) should be worshipped and obeyed." Qatādah added, "This is because none of the angels ever said, 'Indeed, I am a god besides Allah.'"

﴿that one We would recompense with Hell. Thus do We recompense the wrongdoers﴾ who don't direct divinity and worship in the right direction.

[Qur'an 21: 30] ﴿Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them﴾

The majority of the scholars of recitation recited the interrogative particle as [Awalam] by adding the letter wāw as a prefixed supplemental particle, while Ibn Kathīr recited it as [Alam] without the letter wāw, since it is written like this in the Muṣḥafs of the people of Makkah.

- Ibn ʿAbbās, Aḍ-Ḍaḥḥāk, ʿAṭāʾ, and Qatādah said: It means that they were all one piece, attached to one another, but Allah Almighty separated them from one another and made air between them.
- Kaʿb said: Allah created the heavens and the earth on top of one another, then He created the air in the middle of them, so they were opened up.
- Mujāhid, Abū Ṣāliḥ, and As-Sudiyy said: The heavens were joined together in one layer, so He split them, making them seven heavens, and likewise the earths were joined together in one layer, so He split them, making them seven earths.
- ʿIkrimah, ʿAṭiyyah, and Ibn Zayd said: The heavens were one solid block that don't rain, and the earth was one solid block that doesn't produce vegetation. Then Allah opened the sky with rain and the earth with vegetation. Similar to this verse is Allah's saying, ﴿By the sky which returns [rain]. And [by] the earth which cracks open.﴾ [86:11-12]

The word [Ratq] means to close. That's why a woman having the meatus of the vagina closed up is called [Ratqāaʾ]. The word [Fatq] means to open. They were used in the verse as a description of the heavens and earth since they were closed, and Allah opened them up.

﴿and made﴾ and created ﴿from water every living thing? Then will they not believe?﴾ meaning that every living creature was created from water. Similar to this verse is Allah's saying, ﴿Allah has created every [living] creature from water.﴾ [24:45]

[Qur'an 21: 31] ﴿And We placed within the earth firmly set mountains, lest it should shift with them, and We made therein﴾ in the mountains ﴿passes [as] roads that they might be guided﴾

[Qur'an 21: 32] ﴿And We made the sky a protected ceiling,﴾ He protected it from falling upon the earth. The evidence is Allah's saying, ﴿And He restrains the sky from falling upon the earth, unless by His permission.﴾ [22:65]

It was said that it is protected from devils. The evidence is Allah's saying, ﴿And We have protected it from every devil expelled [from the mercy of Allah]﴾ [15:17]

﴿but they,﴾ referring to those who disbelieved ﴿from its signs, are turning away﴾ as they do not ponder over it or consider it.

[Qur'an 21: 33] ﴿And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming﴾ meaning, runs, revolving, and floating

The word [Falak] (translated here as 'orbit'), in Arabic, means the place of the revolving of the stars. The Arabs would call the whirl of a spindle as [Falakat Maghzal] because of its roundness.(1)

Mujāhid said: It is like the shape of an iron millstone.

Aḍ-Ḍaḥḥāk said: It refers to its course and the speed of the floating.

Others said: The Falak is an orbit in which the sun, moon, and stars run and float.

While others maintained: The Falak is the sky in which those planets are located, and each Falak runs in the heaven to which it is determined, and this is the explanation of Qatādah's opinion.

[Qur'an 21: 34] ﴿And We did not grant to any man before you eternity [on earth];﴾ meaning, everlasting life in this world. ﴿so if you die - would they be eternal?﴾

[fahumu khaalidoon] means [Afahum Al-khaalidoon]. This is similar to the poetic verse that reads, "They rebuked me and said: Oh Khawylid, why are you afraid? I replied, denying their words: Hum, Hum (i.e., is it them)?" in this poetic verse, [Hum] means [Ahum].

This Qurʾānic verse was revealed when the disbelievers said, "We eagerly await an ill-fate for Muḥammad."

[Qur'an 21: 35] ﴿Every soul﴾ meaning, every living creature of the earth ﴿will taste death. And We test you with evil and with good as trial;﴾ so that We shall see how thankful you will be for what you love and how patient you will be with what you hate. ﴿and to Us you will be returned.﴾

(1) It is a piece of wood, generally of a hemispherical form, or nearly so, through the middle of which the upper part of the spindle-pin is inserted.

[Qur'an 21:36] ﴿And when those who disbelieve see you, [O Muḥammad], they take you not except in ridicule,﴾ They make you an object of fun, saying to one another, ﴿"Is this the one who talks about your gods?"﴾ meaning, is this the one who insults and ridicules your gods?

ʿAntarah said in his poetry, "Do not mention (i.e., ridicule) my dowry or what I have spent…"

﴿And they are, at the mention of the Most Merciful, disbelievers.﴾

[Qur'an 21: 37] ﴿Man was created of haste.﴾ meaning, Adam (P.B.U.H).

The majority of the scholars of recitation recited it as [Khuliqal insaanu] with the passive voice, meaning, Man was created. On the hand, Ḥumayd Al-Aʿraj recited it as [Khalaqa Al-Insāna] with the active voice, meaning, Allah created man.

- Scholars had different views regarding the meaning of this verse. some scholars said that it means: Man is a hasty and impatient creature by his very nature. The same thing has been stated in another verse that reads, ﴿and man is ever hasty.﴾ [17:11]
- Saʿīd ibn Jubayr and As-Suddiyy said: When the soul was breathed into the eyes of Adam (P.B.U.H), he looked at the fruits of Paradise. And when it was breathed into his stomach, he craved food, so he rushed and jumped quickly towards the fruits of Paradise before the soul had reached his feet. That is when Allah says, ﴿Man was created of haste.﴾
- Other scholars said that it means: "Man was created in haste" in terms of Allah's hastening in creating him. They also said that Adam was created at the end of the day on Friday just before sunset, so Allah hastened in his creation before the sun had set.
- Mujāhid said: Allah created Adam after everything was created at the end of the day on which He created Paradise. When his soul was breathed into his head, but not yet his entire body, he said: O Lord, hasten my creation before the sunset.(1)

(1) Saying that Allah hastened to create ʾĀdam before the sun sets is not a correct opinion, and it should not be attributed to Allah Almighty, because haste results from the fear of missing something; however, Allah is the Creator of everything, and He is the Most Capable of everything.

- Some scholars said that this is a metaphorical feature called [Qalb] (i.e., a sentence, or the like, altered, or changed, in the order of its words, by inversion, or by any transposition). Therefore, Allah's saying, ﴿Man was created of haste.﴾ means, "Haste was created of man." This is similar to the saying of the Arabs, [Aradtu al-naqata ʿala al-hawdi] (i.e., the water trough was presented to the camel), when they mean, "The camel was presented to the water trough." Also, it is like their saying, [Istawaa al-ʾoodu ʿala al-hirbaa'] (i.e., when the stick is balanced on the lizard) which actually means "The lizard was balanced on the stick".

Ibn Muqbil said in his poetry, "I prevented my hand from the reins, as I lead my horse, walking alone with pains," meaning, he prevented the reins from his hands.

Abū ʿUbaydah and many of the commentators with a linguistic approach said: In the Arabic dialect of Ḥimyar, the word [ʿAjal i.e., haste] means clay. They cited the following poetic verse to support this meaning: "A spring blooms midst barren stone, While palms grow where waters and **mud** are sown."

﴿I will show you My signs, so do not impatiently urge Me.﴾ for punishment and asking for signs.

[Qur'an 21: 38] ﴿And they say, "When is this promise,﴾ of punishment or the Day of Judgment. ﴿if you should be truthful?"﴾

[Qur'an 21: 39] ﴿If those who disbelieved but knew the time when they will not avert﴾ or prevent ﴿the Fire from their faces or﴾ the whip ﴿from their backs and they will not be aided.﴾ If they knew that, they wouldn't insist on their disbelief and they would return back to Allah and repent.

[Qur'an 21: 40] ﴿Rather, it will come to them unexpectedly﴾ referring to the Day of Judgment ﴿and bewilder them,﴾ Ibn ʿAbbās said, "It will suddenly overtake them," while Al-Farrāʾ said, "It will You baffle them."

﴿and they will not be able to repel it, nor will they be reprieved﴾

[Qur'an 21: 41] ﴿And already were messengers ridiculed before you, but

those who mocked them were enveloped by what they used to ridicule﴾

[Qur'an 21: 42] ﴿Say, "Who can protect you at night﴾ meaning, who can guard and save you in the night ﴿or by day from the Most Merciful?"﴾ if His decree and chastisement befall you.

﴿But they are, from the remembrance of their Lord, turning away﴾ meaning, they are turning away from the Book of their Lord.

[Qur'an 21: 43] ﴿Or do they have gods to defend them other than Us? They are unable [even] to help themselves,﴾ so how can they help their servants and those who worship them? ﴿nor can they be protected from Us﴾

Scholars differed as to the meaning of the word [yus-haboon] (translated here as 'be protected').

- Ibn ʿAbbās said that it means: They will not be hidden from us.
- ʿAṭṭiyyah said: They will not be guarded or protected. The Arabs used this verb to indicate this meaning.
- Mujāhid said: They will not be helped or saved.
- Qatādah said: They will not receive any goodness from Allah.

[Qur'an 21: 44] ﴿But, [on the contrary], We have provided good things for these﴾ disbelievers ﴿and their fathers﴾ in this world ﴿until life was prolonged for them. Then do they not see that We set upon the land, reducing it from its borders?﴾ meaning, He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants

﴿So is it they who will overcome?﴾ or We will?

[Qur'an 21: 45] ﴿Say, "I only warn you by revelation."﴾ which is the Qurʾān ﴿But the deaf do not hear the call﴾

- As for the word [yasmaʾu] (translated here as 'hear'), Abū ʿAbdur-Raḥmān As-Sulamiyy recited in the passive voice as [Yusmaʿ] with a ḍammah on the letter yāʾ and fatḥah on the letter mīm.
- Ibn ʿĀmir recited it as [Tusmiʾu] with the letter tāʾ instead of yāʾ, and with a ḍammah on the letter tāʾ and kasrah on the letter mīm. According

to this mode of recitation, the word [Assumma] (translated here as 'the deaf') is in the accusative case, as Allah is addressing the Prophet directly.

- The rest of the scholars of recitation recited it as [Yasmaʿ] with a fatḥah on yāʾ and mīm. According to this mode of recitation, the word [Aṣ-Ṣumm] is in the nominative case.

﴿when they are warned﴾ meaning, if they are admonished and exhorted.

[Qur'an 21: 46] ﴿And if [as much as] a whiff of the punishment of your Lord﴾

The meaning of the word [Nafhatun] (translated here as 'whiff'):

- Ibn ʿAbbās said that it means small part.
- Muqātil and Qatādah said it means: Tournament.
- Ibn Kīsān said that it means: Few.
- While Ibn Jurayj said that it means: A share. The Arabs used to say, "Nafaḥa Fulān ilā Fulān" when someone gives a share or a portion of his money to someone else.

Some scholars said that it means: A hit or strike. The Arabs said, "Nafaḥat Ad-Dābah" meaning that the animal kicked or struck with its hind leg. The poet said, "And ʿAmrah is a woman of the highest rank, who is adorned with musk and saffron."

﴿should touch them,﴾ meaning, befall them

﴿they would surely say, "O woe to us ! Indeed, we have been wrongdoers."﴾

[Qur'an 21: 47]

﴿And We place the scales of justice for the Day of Resurrection,﴾

Mujahid said: This is an example, and the intended meaning of "the scales" is justice.

﴿so no soul will be treated unjustly at all.﴾ meaning, the reward for their good deeds will not diminish nor their sins will increase.

It is narrated that Dāwūd (P.B.U.H) asked his Lord to show him the Scale, and when he saw it, he passed out. When he came to his senses, he said, "O

my Lord, who can one fill its pan with good deeds?" On that, Allah replied, "O Dāwūd, if I am pleased with my servant, I will fill it even with one date (that he spends in Allah's cause)."

If someone were to ask: How can we reconcile between this verse and the other verse that reads, ﴿So We will not give their deeds any weight on Judgment Day.﴾ [18:105]?

The answer is that the meaning of the forgoing verse is: We will not make their Scale heavy because it is empty of any goodness and that their deeds are invalid.

﴿And if there is [even] the weight of a mustard seed,﴾

The scholars of Medina recited the word "weight" as [Mithqālu] in the nominative case, while the rest recited it in the accusative case as [misqaala].

﴿We will bring it forth.﴾

The word [Atainaa] (translated here as 'bring it forth') is recited by Mujāhid as [Āataynaa] which means that we will give reward according to it.

On the Day of Reckoning, all the deeds of every person, big or small, good or bad, will be brought forth so that they may be subjected to reckoning and weighment.

﴿And sufficient are We as accountant﴾

[Qur'an 21: 48] ﴿And We had already given Mūsā and Hārūn the criterion and a light and a reminder for the righteous﴾

The criterion means the Torah, which included the distinction between truth and falsehood.

Ibn Zayd said: It means victory over the enemies. The evidence is Allah saying, ﴿If you have believed in Allah and in that which We sent down to Our Servant on the day of criterion﴾ [8:41] meaning, the day of the Battle of Badr.

Based on this interpretation, the meaning of the verse would be: And We had already given Mūsā and Hārūn the victory, Torah which is the light, and a reminder for the righteous.

[Qur'an 21: 49] ﴿Who fear their Lord unseen,﴾ they fear Him without seeing Him.

﴿while they are of the Hour apprehensive﴾

[Qur'an 21: 50] ﴿And this﴾ Qurʾān ﴿is a blessed message which We have sent down. Then are you with it unacquainted?﴾ meaning, are you going to deny or reject it?

[Qur'an 21: 51] ﴿And We had certainly given Ibrāhīm his sound judgment﴾ meaning, Allah granted him success. Al-Qarẓiyy said: Allah granted him righteousness.

﴿before,﴾ meaning, before Mūsā and Hārūn. The scholars of Tafsīr said that it means: We guided him when he was young, as Allah said about Yaḥyā (P.B.U.H), ﴿And We gave him judgment [while yet] a boy﴾.

﴿and We were of him well-Knowing﴾ that he is among the people of guidance and prophecy.

[Qur'an 21: 52] ﴿When he said to his father and his people, "What are these statues﴾ meaning, the images and the idols.

﴿to which you are devoted?"﴾ in worship.

[Qur'an 21: 53] ﴿They said, "We found our fathers worshippers of them."﴾ so we followed them.

[Qur'an 21: 54] ﴿He﴾ -Ibrāhīm (P.B.U.H)- ﴿said, "You were certainly, you and your fathers, in manifest error."﴾ when you worshipped them.

[Qur'an 21: 55] ﴿They said, "Have you come to us with truth, or are you of those who jest?"﴾ They mean: Are you serious about what you say or you are just playing?

[Qur'an 21: 56] ﴿He said, "[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify﴾

[Qur'an 21: 57] ﴿And [I swear] by Allah, I will surely plan﴾ and plot ﴿against your idols after you have turned and gone away."﴾

Mujāhid and Qatādah said: Ibrāhīm (P.B.U.H) said that in secret, and nobody heard him except only one man among them, and he was the one who disclosed it to the people, and he said: ﴿We heard a young man mention them who is called Ibrāhīm﴾.

As-Suddiyy said: They used to have a gathering and a festival every year, and when they return from their feast, they enter upon their idols and prostrate to them, then they return to their homes. On the festival day, Ibrāhīm's father said to him, "If you come with us to our festival, you will like our religion." The day of the festival came, and they went to it. Ibrāhīm (P.B.U.H) also went along with them, but on the way, he threw himself down and said, ﴿I am really sick﴾ [37:89] He said, "My foot is in pain," and so he stayed behind. When they went away, he called at the last of them and, ﴿And [I swear] by Allah, I will surely plan against your idols after you have turned and gone away﴾ and they heard him. Then Ibrāhīm (P.B.U.H) returned to the house of the idols, which was in a great hall. There was a large idol facing the door of the hall, and there were smaller idols next to it. Each idol had a smaller idol next to it. The people had prepared food and placed it before the idols, saying, "When we come back from their festival, the gods will have blessed our food, and so we will eat it." When Ibrāhīm saw them with the food in front of them, he said, ridiculing them, ﴿Will you not eat your offerings?﴾ [37:91] When they didn't answer, he said, ﴿What is wrong with you that you cannot speak? Then he swiftly turned on them, striking them with his right hand.﴾ [37:92-93] Then he began to break them with an ax until, when there was nothing left but the largest idol, he hung the ax around its neck, then he came out, and that is meaning about which Allah Almighty said:

[Qur'an 21: 58] ﴿So he made them into fragments,﴾

[Juzaazan] (translated here as 'fragments')

Yaḥyā ibn Waththāb, Al-Aʿmash, and Al-Kisāʾiyy recited it as [Jidhādhā] with kasrah of the letter jīm, while the rest of the scholars of recitation recited it as [Judhādhā], both meaning broken and cut in pieces.

﴿except a large one among them,﴾ Except the greatest idol that he Ibrāhīm not break, rather he hung the ax around its neck.

﴿that they might return to it﴾ and question it.

So when the people came from their festival and went to the house of their idols and saw their gods in this state:

[Qur'an 21: 59] ﴿They said, "Who has done this to our gods? Indeed, he is of the wrongdoers."﴾ meaning: Those who had overheard Ibrāhīm earlier (P.B.U.H) say, ﴿And [I swear] by Allah, I will surely plan against your idols﴾

[Qur'an 21: 60] ﴿They said, "We heard a young man mention them﴾ meaning, revile, insult, and mock them. ﴿who is called Ibrāhīm."﴾ He is the one who we think did this, and the news reached Namrūd (i.e., Nimrod) and the nobles of his people.

[Qur'an 21: 61] ﴿They said, "Then bring him before the eyes of the people﴾

Some scholars said that it means: In front of a large audience. Other scholars opined that it means: Bring him so that people may see him, as they wanted to disclose to the people what he has done.

﴿that they may testify."﴾ against him that he is the one who did that. Qatādah and Ad-Suddiyy said that they didn't want to seize him without proof.

Aḍ-Ḍaḥḥāk said: They may testify what will happen to him and what punishment he will receive.

[Qur'an 21: 62] ﴿They said,﴾ to him ﴿"Have you done this to our gods, O Ibrāhīm?"﴾

[Qur'an 21: 63] ﴿He said, "Rather, this - the largest of them - did it,﴾

Ibn Isḥāq said: It was angry that you worshipped these small idols along with him while he was the largest and the greatest among them, thus it broke them.

Ibrāhīm (P.B.U.H) wanted to establish proof against them and present them with hard evidence. This is apparent in his saying, ﴿so ask them, if they should [be able to] speak."﴾ meaning, so ask them if they can tell you who broke them.

It was narrated that Al-Kisā'iyy, when reciting this verse, used to pause at Allah's saying, ﴿rather, the one who did it﴾ and explain its meaning, then he would continue with saying, ﴿is the largest of them﴾

Al-Qutaybiyy said: Ibrāhīm (P.B.U.H) made speaking a condition for the act, so he said: ﴿Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak.﴾ meaning: If they are able to speak, then they are able to do, so Ibrāhīm proved to them their inability to speak and do anything.

The reports support the opinion of Ibn Isḥāq regarding this verse, which is evidenced by the saying of Prophet Muḥammad (P.B.U.H), **"Ibrāhīm did not lie about anything at all - except on three occasions on which he lied for the cause of Allah. The first is when he said,** ﴿I am really sick﴾ **[37:89]. The second is his saying,** ﴿Rather, this - the largest of them - did it﴾**. And the third is his saying about Sārah, 'She is my sister'"**

It is not impossible that Allah had allowed His Messenger and beloved (i.e., Ibrāhīm) to answer them that way in order to rebuke and admonish them and present them with hard evidence that is logically impossible to refute and to prove them wrong. It is the same as when Allah had allowed Yūsuf (P.B.U.H) to command the announcer to call out, ﴿O caravan, indeed you are thieves.﴾ [12:70] although he knew that they had not stolen anything.

[Qur'an 21: 64] ﴿So they returned to [blaming] themselves﴾ They well thought with their hearts and returned to their minds, and said: He is correct.

﴿and said [to each other], "Indeed, you are the wrongdoers."﴾

Meaning, you wronged this man when you questioned him and held him accountable. The largest idol is the one who did it, and indeed the idols are still present, so ask them.

It is also said that it means: You are the wrongdoers for worshipping these small idols along with the large one.

[Qur'an 21: 65] ﴿Then they reversed themselves,﴾ they became bewildered and confused, knowing that these idols do not speak or move.

﴿[saying], "You have already known that these do not speak!"﴾

When Ibrāhīm prevailed over them with proof and evidence, he said:

[Qur'an 21: 66] ﴿He said, "Then do you worship instead of Allah that which does not benefit you at all or harm you﴾

[Qur'an 21: 67] ﴿Uff to you and to what you worship instead of Allah. Then will you not use reason?"﴾

When they were overcome with argument and knew that they were unable to answer, they said:

[Qur'an 21: 68] ﴿They said, "Burn him and support your gods - if you are to act."﴾

- Ibn ʿUmar, May Allah be pleased with him, said: It was a man from the Kurds who suggested that they shall burn Ibrāhīm with fire.
- Shuʿayb Al-Jubbāʾiyy said: His name is Hayzan. Allah Almighty caused the earth to swallow him up. He will be tossed around therein until the Day of Resurrection.

When Nimrod and his people agreed to burn Ibrāhīm (P.B.U.H), they imprisoned him in a house and built for him a building like a barn, and that is the meaning of What Allah Almighty says, ﴿Construct for him a furnace and throw him into the burning fire.﴾ [37:97] Then Nimrod gave orders, and wood was gathered for him. They gathered hard wood from various kinds of trees. The job became so all-important that if a woman became ill, she would say, "If Allah heals me, I will gather wood for Ibrāhīm," and it is said that whenever a woman from Ibrāhīm's town was determined to get something done, she would vow that if she got her way she would help gather wood for the fire of Ibrāhīm in repayment of her debt.

Ibn Isḥāq related: They gathered the wood for nearly a month. When they wanted to cast him into the fire, they brought him and lit every comer of the heap of wood which they had gathered for him, until the fire flared up so much that a bird passing over it would have been burned by the force of its heat. They assembled and raised him on top of the building and tied him, then they put him in a mangonel to push him into the fire. Thereupon, heaven and earth and all the creatures therein except humans and Jinns shouted to Allah, "Our Lord! Ibrāhīm, the only one on Your earth who worships you, is being burned in fire for Your sake. Permit us to help him!" It is said -and Allah knows best- that when they said that, Allah answered, "If he should ask for help from any of you, then you may help him, for I have given permission for that. But if he calls on no one but Me, I am his Friend; leave it between Me and him. I will protect him." When they wanted to throw Ibrāhīm into the fire, the

angel responsible for water came to him, and he said, "If you wish, I will put out the fire using water, for I am in control of water and rain." Then the angel responsible for the winds came to him and said, "If you wish, I will put out the fire using the air." On that, Ibrāhīm (P.B.U.H) said, "I do not need your help," then he raised his eyes to heaven and said, "O Allah ! You are alone in Heaven and I am alone on earth. There is no one besides me who worships You. Allah is sufficient for me, and how goodly is He in Whom I trust."

Al-Muʿtamir narrated from Ibn Kaʿb from Arqam that when Ibrāhīm (P.B.U.H) was being tied up and shackled to be thrown into the fire, he said, "There is no god but You, Glory be to You, O Lord of the worlds. To You belongs praise, and to You is the dominion of the heavens and the earth, and You have no partner." The angel Jibrīl came to him and said, "O Ibrāhīm, do you have any need?" He said, "From you, no." Then Jibrīl said, "Then ask your Lord." Ibrāhīm said, "His knowledge of my situation is sufficient asking."

[Qur'an 21: 69] ﴿Allah said, "O fire, be coolness and safety upon Ibrāhīm."﴾

As-Suddiyy opined that it was Jibrīl who said that.

Ibn ʿAbbās, may Allah be pleased with him, said: If Allah made it safe, Ibrāhīm would have died from its coolness. On that day, there was no fire left on the earth except that it was extinguished and put out.

As-Suddiyy said: The angels took Ibrāhīm (P.B.U.H) from the arms, and seated him on the ground where there were a spring of fresh water, red roses, and a narcissus.

Scholars said that Ibrāhīm (P.B.U.H) stayed in the fire for seven days.

Al-Minhāl ibn ʿAmr said: Ibrāhīm, the friend of Allah (P.B.U.H) said, "I have never had days in this worldly life more blessed than the days I spent when I was in the fire."

Ibn Yasār said: Allah Almighty sent the Angel of Shade in the shape of Ibrāhīm (P.B.U.H) and the angel sat beside Ibrāhīm to comfort him and reduce their loneliness. Scholars said: Allah Almighty sent a silk garment from

Paradise, and Jibrīl brought it to Ibrāhīm and said to him, "O Ibrāhīm, your Lord says, 'Did you not know that fire does not harm my beloved ones?'"

For days Nimrod continued to believe that the fire had consumed Ibrāhīm and had finished him. Then one day climbed a tower of his and looked at the fire while it was burning all the wood that had been gathered for it, and suddenly he saw Ibrāhīm sitting in it and saw the angel sitting by his side in a form similar to his. Nimrod called out to him, saying, "O Ibrāhīm! Great is your God Whose might and power even allow Him to prevent what I see from harming you. Will you be able to come out of it?" Ibrāhīm answered, "Yes!" Nimrod said, "Are you afraid that if you remain in it, it will harm you?" Ibrāhīm answered, "No." Then Nimrod said, "Arise, then, and come out of it!" So Ibrāhīm got up and walked through the fire until he had come out of it. When he came out to him, Nimrod said, "O Ibrāhīm! Who was the man whom I saw with you, like you in appearance, sitting at your side?" Ibrāhīm said, "That was the angel of shade whom my Lord sent to me to be with me in the fire, to comfort me." Then Nimrod said, "O Ibrāhīm! I shall offer a sacrifice to your God because of His Glory and Power which I have seen, and because of what He did for you when you refused to worship or ascribe unity to any but Him. I shall offer up to Him four thousand cattle." Thereupon Ibrāhīm said to him, "Allah will not accept anything from you as long as you keep any vestige of this old religion of yours. You must leave it for my religion." Nimrod answered, "O Ibrāhīm! I cannot abandon my kingship, but I will slaughter the cattle for Him." And he slaughtered them. Then he left Ibrāhīm alone, and Allah held him back from him.

Abū Hurayrah narrated: The best thing that Ibrāhīm's father said when he lifted up the cover from Ibrāhīm when he was in the fire alone, and his brow covered with sweat, he said, "How excellent is the Lord, your Lord, O Ibrāhīm!"

Kaʿb, Qatādah, and Az-Zuhriyy, may Allah have mercy with them, said: None of the people of the earth benefited from fire on that day, and it did not burn anything on that day except the fetters of Ibrāhīm (P.B.U.H), and no

animal crossed by the fire on that day except that it tried to put out the fire except for the gecko. That's why Prophet Muḥammad ordered geckos to be killed, calling them noxious little creatures.

Shuʿayb Al-Jabbāʾiyy said: Ibrāhīm (P.B.U.H) was sixteen when he was thrown into the fire, and Isḥāq (i.e., Isaac) (P.B.U.H) was seven when he was sacrificed, while Sārah was ninety when she gave birth to him. The place of his sacrifice was about two miles from Bayt Iliya. When Sārah learned what Allah wanted with Isḥāq, she fell ill for two days and died on the third.

[Qur'an 21: 70] ﴿And they intended for him harm, but We made them the greatest losers﴾

[Qur'an 21: 71] ﴿And We delivered him and Lot﴾ from Nimrod and his people from the land of Iraq ﴿to the land which We had blessed for the worlds﴾, meaning Shām (i.e., the Levant)

Ubayy ibn Kaʿb said: He called it "blessed" because there is no fresh water except that its origin springs from under the rock that is in Jerusalem.

Qatādah said: It used to be said: In the Levant, there exist the best of people who lived in Medina. What is reduced in the land is increased in Shām and what is reduced in Shām is increased in Palestine. It is the land of the gathering and the resurrection, and in it the people will gather, and in it Jesus son of Mary will descend, and in it the Dajjāl will perish.

Abū Qilābah narrated that the Messenger of Allah (P.B.U.H) said, "Whilst I was sleeping, I saw as if the angels were carrying the pillar of the Book and placing it in Shām. I interpreted this dream that when trials and tribulations come, faith will be in Shām." Abū Qilābah also mentioned that ʿUmar ibn Al-Khaṭṭāb, may Allah be pleased with him, said to Kaʿab, "Why don't you move to Medina? It is the city where the Messenger of Allah migrated to, and where his grave is." Kaʿab replied, "O Commander of the Faithful, I find in the Book of Allah that Shām is the treasure of Allah in His land."

Muḥammad ibn Isḥāq ibn Yasār said: Some of Ibrāhīm's people became his followers when they saw what Allah did for him when He made the fire

become coolness and safety upon Ibrāhīm, though they were still afraid of Nimrod and their community. Lot, the son of his brother, believed in him. He was Lot ibn Hārān ibn Tārikh. Hārān was Ibrāhīm's brother, and they had a third brother who was called Nākhūr ibn Tārikh. Hārān was the father of Lot, and Nākhūr was the father of Bethuel. Bethuel was the father of Lāyān. Rebecca, Bethuel's daughter, was the wife of Isḥāq ibn Ibrāhīm and the mother of Yaʿqūb. Yaʿqūb's wives Leah and Rachel were both daughters of Lāyān. Sārah, the daughter of Ibrāhīm's paternal uncle, believed in him. Her father was Hārān the Elder, Ibrāhīm's paternal uncle.

As-Suddiyy said: Sārah was the daughter of the king of Harrān. Ibrāhīm and Lot set out for Shām. On the way, Ibrāhīm met Sārah, who was the daughter of the king of Harrān. She had criticized her people about their religion, so he married her since he would thus be able to have a believing wife without having to convert her.

Ibn Isḥāq said: Then Ibrāhīm went out of Kūthā in Iraq, emigrating for the sake of his Lord, and Lot and Sārah went with him as Allah says, ﴿And Lot believed him. [Ibrāhīm] said, "Indeed, I will emigrate to [the service of] my Lord."﴾ [29:26] So he fled for the sake of being able to practice his religion and worship his Lord in safety. He reached Harrān and stayed there for as long as Allah willed, and then he left as a migrant until he reached Egypt. Then he left Egypt, heading to the Shām where he settled in the area known as As-Sabʿ i.e., the land of Palestine, which is part of Shām).

Then Ibrāhīm left Egypt for the Shām, and he settled in Beersheba in the land of Palestine, which is the desert land of the Shām. Lot had settled in Al-Muʾtafikah, less than one day and night's journey from Beersheba. Allah sent Ibrāhīm as a Prophet, and this is the meaning of Allah's saying, ﴿And We delivered him and Lot to the land which We had blessed for the worlds﴾ meaning, the Shām. Among its blessing is that most of the prophets were sent from it. It is fertile land with many trees, rivers, and fruits. The rich and the poor would have a prosperous life there.

Al-ʿŪfiyy narrated from Ibn ʿAbbās, may Allah be pleased with him, regarding Allah's saying, ﴿to the land which We had blessed for the worlds﴾ meaning: Mecca and the evidence for this is Allah's saying, ﴿Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds.﴾ [3:96] but the first opinion is more correct.

[Qur'an 21: 72] ﴿And We gave him Isḥāq and Yaʿqūb in addition,﴾

The meaning of the word [naafilah] (translated here as 'in addition'):

- ʿAṭāʾ said: A gift from Allah.
- Al-Ḥasan and Aḍ-Ḍaḥḥāk said: A grace from Allah.
- Ibn ʿAbbās, Ubayy ibn Kaʿb, Ibn Zayd, and Qatādah said: Ibrāhīm asked only for one when he said, ﴿My Lord, grant me [a child] from among the righteous.﴾ [37:100] So Allah grant him Isḥāq, and Yaʿqūb was the Nāfilah.
- Mujāhid and ʿAṭāʾ said: The meaning of the word [Nāfilah] is the gift, and both Isḥāq and Yaʿqūb were gifts from Allah Almighty.

﴿and all [of them] We made righteous﴾ referring to, Ibrāhīm, Isḥāq, and Yaʿqūb may Allah be pleased with them.

[Qur'an 21: 73] ﴿And We made them leaders﴾ that are followed and imitated in the acts of goodness ﴿guiding﴾ people to Our religion ﴿by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of Zakāh; and they were worshippers of Us.﴾

[Qur'an 21: 74] ﴿And to Lot We gave judgment﴾ meaning, the ability to judge decisively between opposing parties ﴿and knowledge, and We saved him from the city that was committing wicked deeds.﴾ that is the city of Sadūm (i.e., Sodom).[1] The men of this city used to have sexual relations with males and they used to commit evil in their gatherings in addition to other wicked deeds that they were doing. ﴿Indeed, they were a people of evil, defiantly disobedient﴾

(1) Sadūm is one of the cities of the people of Prophet Lūṭ, so named because its judge was called, "Sadūm."

[Qur'an 21: 75] ﴿And We admitted him into Our mercy. Indeed, he was of the righteous.﴾

[Qur'an 21: 76] ﴿And [mention] Nūḥ, when he called﴾ meaning, he supplicated to Allah ﴿before﴾ meaning, before Ibrāhīm and Lot ﴿so We responded to him and saved him and his family﴾ and his followers ﴿from the great distress.﴾ that is the flood, which was a severe anguish.

[Qur'an 21: 77] ﴿And We saved﴾ and protected ﴿him from the people who denied Our signs﴾ from causing any harm to him.

Abū ʿUbaydah said: It means that Allah made him victorious over them.

﴿Indeed, they were a people of evil, so We drowned them, all together.﴾

[Qur'an 21: 78] ﴿And [mention] Dāʾūd and Sulaymān, when they judged concerning the field﴾

- Murrah and Qatādah said: The field was a plantation.
- Ibn Masʿūd and Shurayḥ said: It was a vineyard with grown-up grape clusters.

﴿when the sheep of a people overran it [at night],﴾ meaning, grazed there at night and damaged it.

In the Arabic language, the word [Nafasha] (translated above as 'overran') means an animal getting into a field at night without a shepherd, while the word [Hamala] means an animal getting into a field in the morning without a shepherd.

﴿and We were witness to their judgment.﴾ Nothing of it is hidden from Us, for We have the ultimate knowledge of everything.

[Qur'an 21: 79] ﴿And We gave understanding of it to Sulaymān,﴾ meaning, We inspired to Sulaymān (not Dāwūd) and made him understand the case. ﴿and to each [of them]﴾ meaning, both Sulaymān and Dāwūd ﴿We gave judgment and knowledge.﴾

Ibn ʿAbbās, Qatādah, Az-Zuhriyy, and Murrah said: Two persons came to Prophet Dāwūd (P.B.U.H). One of them had a flock of goats and the other one owned a field on which he grew crops. The latter made a complaint against the former that his goats entered his field at night and ate up his crop

(It appears that the respondent had accepted the petitioner's complaint and presumably the value of the flock of goats was equal to the value of the crop). Thus Prophet Dāwūd (P.B.U.H) announced his judgment that the owner of the goats should give his entire flock to the other man in compensation for his loss. (This judgment was in line with the religious jurisprudence which requires that if goods valued by a price are destroyed by someone, the amount of compensation will be determined according to that price. In this case, the value of the crop was the same as the value of the flock; hence the judgment.) When these two men i.e., the complainant and the respondent, emerged from the court of Prophet Dāwūd, they met Prophet Sulaymān (P.B.U.H) at the door. He enquired from them about the judgment of their case, which they related to him. After hearing the judgment, he remarked that if he were the judge in this case, his verdict would have been different, which would be to the benefit of both parties. Then he went to his father, Prophet Dāwūd, and repeated the same thing. Thereupon Prophet Dāwūd enquired from him as to what kind of verdict he had in mind which would be more beneficial to both parties. He replied that it would be more just and equitable if the flock of goats is given to the owner of the field so that he could use to his own benefit their milk, wool, etc., and his field is given to the goats-man who should cultivate it and grow crops in it. When the field returns to the same condition in which it was before it was eaten by the goats, then the two men should get back their respective properties. Prophet Dāwūd approved this judgment and called back the two men, then he announced the second judgment to them.

Ibn Masʿūd, Shurayḥ, and Muqātil said: A shepherd halted one night next to a vineyard, and the sheep entered the vineyard without realizing them, so they ate the crops and spoiled the vineyard. Thereupon, the owner of the vineyard went the next day to Prophet Dāwūd (P.B.U.H) to give his judgment in this case. Prophet Dāwūd announced his judgment that the owner of the goats should give his entire flock to the other man in compensation for his loss. This is because the value of the crop was the same as the value of the flock. On their way back, they met Sulaymān (P.B.U.H) who was eleven years

old. He asked, "What was the rule in your case?" After hearing the judgment, he said, "This is not a win-win situation." They went to Prophet Dāwūd and told him what Prophet Sulaymān said. Thereupon Prophet Dāwūd called Sulaymān and said, "I adjure you by the right of prophecy and paternity to tell me what kind of verdict he had in mind which would be more beneficial to both the parties." Sulaymān said, "The flock of sheep is given to the owner of the vineyard so that he could use to his own benefit their milk, wool, etc., and his field is given to the goats-man who should cultivate it and grow crops in it. When the field returns to the same condition in which it was before it was eaten by the goats, then the two men should get back their respective properties." On that, Prophet Dāwūd approved this judgment.

Al-Ḥasan said: Although the ruling was according to what Sulaymān (P.B.U.H) decided, Allah Almighty did not rebuke Dāwūd in his ruling. This indicates that every Mujtahid (i.e., a scholar who practices Ijtihād or personal reasoning and gives legal rulings) is correct.

Al-Zahriyy narrated from Ḥarām ibn Muḥayṣah that he said: A camel belonging to Al-Barāʾ ibn ʿĀzib entered someone's orchard and damaged it. The matter when reported to the Prophet (P.B.U.H). So he recited this verse and ruled that Al-Barāʾ is entitled to what his camels had damaged. Then he (P.B.U.H) said, **"The responsibility for protecting the camels at night rested on the owner of the camels, and the responsibility for protecting these fields and orchards during the day rested on the owner of the fields."**

﴿And We subjected the mountains to exalt [Us], along with Dāwūd and [also] the birds.﴾ meaning that We subjected the mountains and birds to exalt Allah along with Dāwūd when he recites the exaltation of Allah.

Wahb said: Dāwūd (P.B.U.H) used to pass through the mountains glorifying Allah, and they would respond to him, as well as the birds.

Wahb said: Dāwūd used to pass by the mountains, praising Allah and exalting Him, and the mountains and birds would respond and echo his words.

Qatādah said: "Exalt" means that they offer prayer with him when he offers the prayer.

﴿And We were doing [that]﴾

[Qur'an 21: 80] ﴿And We taught him the fashioning of coats of armor﴾

Lexically, the word [laboos] (translated here as 'coats of armor') in the Arabic language means all types of weapons, whether armors, shields, swords, or spears.

The poet Al-Hathaliyy describes a spear as follows: "And with me are war shields [Labūs], like ridges, on a ram's forehead, bold and fearless."

However, in this verse, Allah intended the armors.

Qatādah said: Before that, people used to wear plated armor, and Dawūd was the first one to make rings of chain-armor.

﴿to protect you﴾ meaning, to guard and prevent you ﴿from what may harm you.﴾ in combat.

The scholars of recitation differed regarding the word [lituhsinakum] (translated here as 'to protect you').

Shaybah, Shuʿbah from ʿĀṣim, and Ruways from Yaʿqūb recited it as [Linuhsinakum] with the first-person plural form, in analogy to Allah's saying, [Wa ʿallamnaahu i.e., We taught him]. Abū Jaʿfar, Ibn ʿĀmir, Ḥafṣ, and Rūḥ recited it as [Lituhsinakum], while the rest of the scholars of recitation recited it as [Li yuhsinakum] with the third-person form, referring to the armor.

﴿So will you then be grateful﴾

[Qur'an 21: 81] ﴿And to Sulaymān﴾ We subjected ﴿the wind,﴾ It is the moving air, which is too subtle to be caught, but its movement can be felt.

The Rīḥ (i.e., wind) is a violently rushing storm, and it can be used in a feminine or masculine form.

﴿blowing forcefully, proceeding by his command toward the land which We had blessed.﴾ meaning, the land of Shām, this is because it was subjected according to the command of Sulaymān and it would carry him

and his companions where he desired and it would carry him to his home in Shām.

Wahb ibn Munabbih said: When Sulaymān left his dwelling for his council chamber, the birds would stay close to him, while men and Jinn would arise for him until he was seated on his throne. He was a warfaring man, who rarely ceased his constant campaigning. No sooner would he hear about a ruler in some part of the world, but he would go to him to humble him. It was as they claim that when he desired to do battle, he would command his army to be mustered, and wood would be cut for it. It would be set upon (the wood), and people, draft animals, weapons of war, everything, was loaded on it. As soon as it carried what he wanted, he commanded the violent wind to enter under the wood and raise it up. When it had been lifted, he commanded the light breeze, which carried them (the distance of) a month in one night, and (the distance of) one month in one morning, to wherever he wished.

The narrator continued: It was mentioned to me that there is an inscription, written by one of Sulaymān's companions, either a Jinni or one of mankind, in a dwelling in the vicinity of the Tigris: "We dwelt in it, but we did not build it; we found it already built. We came early in the morning from Istakhr (in Iran) and spent the midday rest in it. We will go from it in the evening, if Allah wills, and spend the night in Shām."

﴿And We are ever, of all things, Knowing.﴾

[Qur'an 21: 82] ﴿And of the devils﴾ meaning, We also subjected to Sulaymān some devils ﴿were those who dived for him﴾ they dived into the water to retrieve pearls, jewels, etc., for him.

﴿and did work other than that.﴾ meaning, besides diving.

﴿And We were of them a guardian.﴾ meaning that Allah prevented them to disobey Sulaymān or come out of his control and domination.

[Qur'an 21: 83] ﴿And [mention] Ayyūb, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful."﴾

Prophet Job (i.e., Ayyūb) was a man of the Byzantines, and his full name was Ayyūb ibn Amūṣ ibn Rāzikh ibn Rūm ibn ʿUbayd ibn Isḥāq ibn Ibrāhīm. His mother was the daughter of Lūṭ ibn Hārān. Allah Almighty chose Ayyūb and bestowed on him a great deal of wealth: cattle, money, and land, so he possessed all of Al- Bathiniyyah in Syria and everything in it, east and west. He also possessed all kinds of property therein, including camels, cows, horses, sheep, and donkeys, to the extent that no one could ever have better or more than his property. He had five hundred feddans tended by five hundred servants, each of whom had a wife and children and possessions. There was a she-donkey to carry the tools of each feddan, and each she-donkey had offspring-two, three, four, five, or more.

In addition to that, Allah blessed him with a good number of offspring, men and women, and he used to be Allah-fearing, compassionate towards the poor, supportive of the widows and orphans, and generous to his guest. He used to seek travelers to help them, and he used to be quite grateful for all the blessings which Allah had bestowed on him, following His commandments in their regard. He proved to be a formidable foe of Iblīs by not yielding to conceit, arrogance, merry-making or forgetfulness about Allah's commandments relevant to our life on this earth as may be the case with others on becoming wealthy. There were three persons with him who believed in him and who came to know his virtues: A man from Yemen named Alīfaz, and two men from his own country: one named Bildad and the other Ẓāfir, and each one of them had reached the age of maturity and wisdom.

Wahb said: Jibrīl enjoyed a status of being near to Allah and of being virtuous like no other angel. Jibrīl was charged with recording everyone's statements. So, when a servant of Allah praises his Lord, what he says will be recorded first by Jibrīl then by Michael and the angels around him who are near to Allah and who surround the Throne. If that statement is propagated among the angels near to Allah, those who reside in the heavens will be required to bless him, and when he is blessed by the angels of the heavens,

Jibrīl will instruct the angels of the earth to do likewise. Iblīs was never prohibited from being present anywhere in the seven heavens, and he used to be wherever and whenever he pleased. This is how he was able to reach Adam (P.B.U.H) and succeed in getting him dismissed from Paradise. When Allah Almighty raised Jesus Christ to heavens, Iblīs was prohibited from reaching the fourth heavens, so he used to make his mischievous schemes in the first three heavens. But when Allah sent Muḥammad (P.B.U.H) as His Messenger, Iblīs was then prohibited from those three, too. He and his army, therefore, are prohibited from reaching any of the heavens till the Day of Resurrection ﴿except those who steal a hearing and are followed by a clear dart of lightning﴾ [15:18] Iblīs heard how the angels were responding and blessing Ayyūb whenever Allah mentioned him and praised him, and he was overcome with spite and jealousy, so he swiftly ascended and stood where he used to stand to petition his Maker. He said, "O Lord! I have looked into the affairs of Your servant Ayyūb, and I have found him to be a servant on whom You have bestowed Your blessings; he has expressed his gratitude for that, and You granted him good health, and he praised You for it. Then I noticed that You have not put him to test by exposing him to hardship or tribulation, while I am the foremost in my ability to do just that. If You afflict him with an affliction, he will surely disbelieve in You and forget all about You." Allah Almighty said, "Go to him, for I have given you a free hand over his wealth." Iblīs, the open enemy of Allah and mankind, went to earth and gathered the mightiest among his devils and said to them, "What do you have of might and knowledge, for I have been given a free hand over Ayyūb's wealth? The disappearance of one's wealth is surely the worst of all calamities and the trial which men cannot withstand."

One of the mighty devils said, "I have the ability to turn myself, if I wish, into a hurricane of fire that can consume everything in its way." Iblīs said to him, "Then go to his camels and burn them and their shepherds as well." So that devil set out and approached the camels just as they had started grazing. People suddenly felt the earth underneath them explode into a ball of fire

blown in the wind, burning everyone and everything in its way. He kept doing that till he burnt everyone, including the shepherds. Once that devil finished, Iblīs himself assumed the form of their main shepherd and sought Ayyūb and found him standing saying his prayers. He said to him, "O Ayyūb!" He responded by saying, "At your service!" Iblīs said, "Do you know what your God, the One Whom you chose and adored, has done to your camels and their shepherds?"

Ayyūb said, "They are His wealth which He lent me, and He is more worthy of them than I. If He wills, He may leave such wealth [for me to enjoy], or He may take it away. I am convinced and pleased with my conviction that I and everything I own are doomed with death and extinction."

Iblīs said, "Your God has sent over them a fire from the sky which burnt all of them, and people remained puzzled and bewildered about them. Some of them said, 'Ayyūb did not really worship anything, and he was only conceited,' while others said, 'If the Ayyūb's God, Whom he has been worshipping, is able to do anything at all, He would have prohibited the burning of the camels that belonged to His servant.' Still others were saying, 'Rather, He is the One Who has done this in order to please his enemy and sadden his friend.'"

"Praise to Allah," said Ayyūb, "Who has granted me and whenever He pleases takes it away from me. Naked did I leave my mother's womb, and naked shall I be returned to the grave, and naked shall I be returned to my Lord. You should not feel pleased when Allah loans you a loan, nor should you despair when He takes away what He had loaned you, for He is more worthy than you regarding your own self and everything He had given you. If Allah had known any good in you, O servant of His, He would have taken your soul away as He had taken the souls of others and made you a martyr among the martyrs, but He knew that there is evil in you, so He delayed you and rid you of tribulation just as the pure grain is separated from everything else."

Having heard all of that, Iblīs went back to his followers disappointed, feeling humiliated. He said to them, "What might and knowledge is there

with you, for I have not been able to cause him to be angry?" One of their mighty ones said, "I have the ability, if I wish, to let out a cry which, when one hears it, his soul will immediately leave his body." Iblīs said to him, "Then go to his cattle and put an end to them and to their shepherds." So the devil set out and approached the cattle till he stood in their midst. He cried out and all the cattle as well as their shepherds died instantly. Iblīs then went out disguised as the caretaker of all the shepherds and came to Ayyūb who was then standing saying his prayers. He said to him as he had said before. Ayyūb answered him just as he had done before, so Iblīs went back to his fellows again and said, "What might is there with you, for I have not been able to grieve Ayyūb yet?"

One of their mighty ones said to him, "I have the ability, if I wish, to turn myself into a storm that can dry up everything in its way till it is reduced to naught." Iblīs said to him, "Then go to his acres and all his lands and do what you can." So the devil set out and approached the land as its tillers' children played. Before they knew it, a storm blew up and dried everything in its way as if it had never been there in the first place. Iblīs this time went out assuming the form of their caretaker and approached Ayyūb as he was standing saying his prayers. He said to him something similar to what he had said the first time and Ayyūb answered him just as he had answered him the first time. Iblīs kept thus ruining Ayyūb's wealth one item after another till he finished them off, all of them. Whenever Ayyūb came to know about the destruction of one of the items of his wealth, he praised Allah and glorified Him and demonstrated his acceptance of destiny. His determination to persevere increased till there was nothing left for him of all his fortune.

Having seen that he had ruined all Ayyūb's wealth without being successful in any of his vile attempts, Iblīs felt very much annoyed, so he swiftly ascended the heavens and stood where he used to stand to make a plea. He said, "O Lord! Ayyūb is of the view that so long as You keep his health and his offspring, that by itself is a fortune to him; so, are You going

to grant me a free hand to deal with his offspring, for it is a trial that causes people to stray, and the calamity about which men cannot be patient?"

Allah Almighty said, "Set out, for I have granted you a free hand over his offspring." Iblīs went and lifted the mansion where Ayyūb's family lived, then he turned it upside down. Then he went to Ayyūb assuming the form of the mentor who was teaching them wisdom, with his head wounded and blood running down his head. He told him about what had happened, adding, "O Ayyūb! If only you could see with your own eyes how your children have been hurt, how the mansion was turned upside-down, with them being inside it, and how their heads became overturned, their blood and brains running down their nostrils and lips..., if you only saw how their stomachs were gouged, and their insides scattered around.., your heart would surely have been rent to pieces!" He kept saying so and repeating it till Ayyūb's heart softened; he cried and took a handful of dust and put it on his head whereupon Iblīs took that opportunity to swiftly ascend with the news of Ayyūb's impatience, feeling glad about seeing him finally breaking down. But it did not take Ayyūb long before he returned to himself and contemplated on his condition; so, he sought Allah's forgiveness and thanked Him anyway. Both angels charged with accompanying him and safeguarding his life till the time for its termination were swifter than Iblīs, and Allah knows what exactly happened.

Iblīs stood disappointed, humiliated, and said, "O Lord! What has made the importance of wealth and children insignificant in the eyes of Ayyūb is the fact that he sees that no matter how You permit him to enjoy himself, You can always bring wealth and children back to him; so, are You going to permit me to have a free hand over his soul and body, for I can prove to You that if You try him in his body, he will forget You and disbelieve in You and renounce Your blessing on him?" Allah Almighty said, "Set out, for I have granted you authority over all part of his body, but you have no authority over his tongue, heart, or mind." Allah knew more than anyone else that

He was not permitting Iblīs to have a free hand over Ayyūb except so that it would be a means of mercy for him, to increase his share of rewards, and to make him a role model for all those who persevere and a remembrance for the pious whenever they are afflicted with an affliction, so that they may follow his example of perseverance in the hope of receiving their rewards. The enemy of Allah swiftly descended and found Ayyūb prostrating. Before Ayyūb raised his head, Iblīs approached him from the ground from the spot where he had placed his face, and blew into his nostrils one blow whereby he burnt his body. He was stunned, and from his head to his feet there were abscesses as huge as animal humps, all full of puss, and he was afflicted with an uncontrollable itch. He scratched his body with his nails till his nails fell off. Then he scratched with a wooden piece till he cut it, then with a brick of baked clay and rough stones. He kept scratching till his flesh fell off into pieces, changed color, and started stinking. The people of the village dismissed him from their village, put him in a pile of garbage, and made a shack for him there. With the exception of his wife Raḥmah daughter of Afrānīm son of Yūsuf son of Yaʿqūb (P.B.U.H) nobody else cared about him.

His wife remained close to him, serving him. When his three companions, namely: Alīfaz, Bildād, and Ẓāfir saw what Allah had afflicted him with, they accused him and rejected him without leaving his religion. When the affliction was prolonged, they set out to him while he was in his affliction, and they blamed and rebuked him, and said, "Repent to Allah Almighty from the sin for which you were punished." A young boy, who had believed in Ayyūb, accompanied them and heard what the three companions said to Ayyūb. He said to them: You have spoken, O old people, and you were more worthy of speaking because of your age, but you have left out words that were better than the words that you have said, and opinions that were more correct than the opinions you have expressed, and manners that were more beautiful than the ones that you have shown. Indeed, Ayyūb had a right over you, and he doesn't deserve your description of him. Do you, O old people, know the right of the one whom you disparaged, and the sanctity of the one whom you

violated? Do you know the man whom you reproached and accused? Did you not know that Ayyūb is the Prophet of Allah and His chosen one among the people of the earth on this day of yours? Indeed, you have never heard about him and Allah did not inform you about him that he was displeased with anything of His command since Allah gave him what he has given till this day of yours. And indeed, Ayyūb never tarnished the dignity with which Allah honored him, nor that he changed the truth during the period in which you accompanied him till this day of yours.

If the affliction of Ayyūb is the reason why you belittled and despised him, then you should know that Allah afflicted the prophets, the people of truth, the martyrs, and the righteous, and His affliction is not evidence of his anger at them nor his disdain for them, but it is an honor and good for them (to elevate their status). If Ayyūb were not to attain this great status of devotion with Allah, still he is a brother of yours whom you loved, and it is not fitting for a gentle man to rebuke his brother in times of calamity, or reproach him when misfortune befalls him, while he is sad and grieving. Rather, he has to have mercy on him, weep with him, seek forgiveness for him, grieve for his grief, and guide him to what benefits him. Neither wise nor rational is he who is ignorant of this. So fear Allah, O old people, with regard to Ayyūb. Indeed, the greatness and majesty of Allah and the remembrance of death shall deter you (from mentioning Ayyūb badly). Did you not know that Allah has servants who would prefer to remain silent due to their fear of Allah; however, they are the most fluent, eloquent, noble, and knowledgeable of Allah and His verses, but when they mention the greatness of Allah, their tongues are deterred, and their skins tremble, and their hearts become fearful, and their minds are amazed out of veneration and glorification for Allah, and when they return to their normal state, they would compete one another in doing righteous acts of worship.

They consider themselves among the wrongdoers and the sinners, while they are innocent and guilt-free, and they consider themselves among the

neglectful and the careless, but the truth is that they are intelligent and strong people, who do not suffice with few acts of worship, and who never think that they are doing a favor to Allah by worshipping Him. Rather they are pious, submissive, and humble.

On hearing that, Ayyūb said: Indeed, Allah Almighty instills wisdom with mercy in the hearts of the young and the old, and when it grows in the heart, Allah manifests it on the tongue. Wisdom is not based on age, grey hair, or length of experience. If Allah bestowed wisdom upon His servant in his youth, his status is not lowered among the wise, and they see from Allah, may He be exalted, on him the light of honor. Then Ayyūb (P.B.U.H) turned to the three companions and said: You came to me in a state of anger… What if I were to tell you, "Give charity on my behalf from your wealth, perhaps Allah will deliver me," or "Give an offering on my behalf; Perhaps Allah will accept it and be pleased with me." You were pleased with yourselves and thought that you had a great deal of good deeds, so you exceeded the limits and wronged me. If you sincerely were to consider the relationship between you and your Lord, you would find that you have many faults that Allah covered and concealed with the blessings He bestowed upon you. In the past, people used to respect me, obey my words, and acknowledge my rights, even my opponent used to treat me with equity. But now, everything has changed, and I will not talk to you again, for you have been more severe on me than my affliction. Then he turned away from them and turned to his Lord, seeking his help and supplicating to Him, and he said: My Lord, for what purpose did You create me? I wish that You had not created me when You hated me. I wish that I had died at birth and that my mother had buried me. Or, I wish that I knew the sin which I committed and the deeds which I did, that was the reason why You turned Your noble face away from me. Even if You were to give me death and join me with my forefathers, it would be better for me. Was I not a like home for the stranger, a resting place for the poor, a guardian for the orphan, and a protector for the widow? My Lord, I am a humble servant. If I do good, it is for Your favor, and if I do wrong, my punishment is in Your

hands. I have been afflicted with a calamity that even if it were placed on a mountain, it would crumble. How can I bear it with my own weakness? My fingers are cut and bruised. I cannot even lift food to my mouth without great effort. My hair and skin have fallen out and my face burns as if it were on fire. My eyes are swollen and drooping from my cheeks.

A tumor grew on my tongue until it filled my mouth, and nothing entered it except for my saliva. My lips swelled until the upper part covered my nose and the lower part of my chin. My intestines were cut in my stomach, for when I ate, the food would come out as it went in, and it did not benefit me. The strength of my legs dwindled to the extent that I could not bear to carry them. My wealth disappeared, and I became one who asks people to feed me with a single bite. My children died, and if even one of them had survived, he would have helped me with my affliction and benefited me.

My family have become bored of me, my relatives have neglected me, my friends have distanced themselves from me, and my companions have abandoned me. My rights have been denied and my good deeds have been forgotten. I cry out, but no one saves me. I apologize, but no one forgives me. I call upon my servant, but he does not answer me. I implore my people, but they do not show me mercy. O Lord, it is Your decree that has humbled and degraded me, and it is Your power that has made me sick and weakened my body. If my Lord were to remove the awe in my heart and give me the ability to speak for myself, I would have argued my case and pleaded my innocence. But instead, He has left me alone. He sees me, but I do not see Him. He hears me, but I do not hear Him. He did not have mercy on me. He does not draw near to me, nor does He let me draw near to Him so that I must present my excuses and speak in my own defense.

When Ayyūb (P.B.U.H) said this, a cloud shaded him and his companions, until his companions thought it was a punishment. Then they heard a voice calling from that cloud, saying: O Ayyūb, verily, Allah the Exalted says: Behold, I am indeed very close to you and have not left you alone. So stand

up and make your defense, speak out your innocence, and argue for yourself. If you are able, stand forth like a mighty compeller, for no one should argue with Me except the mighty ones like Me. No one should argue with Me except those who can put the reins in the mouth of a lion, put a halter on the neck of the phoenix, and restrain the jaws of a dragon (i.e., metaphor for courage and supreme power). You have taken upon yourself a matter beyond your strength. Where were you when I laid the foundations of the earth and set it on its pillars? Did you know the measure I used while laying its foundations, or do you know what is beyond its borders, or on what basis was it placed? Was it your strength that made the earth bear the weight of the water, or was it your wisdom that made the earth a covering for the water? Where were you when I raised the sky without pillars, and it was suspended in the air, without any visible means of support? Can your knowledge extend to making the light run, or to controlling the movements of the stars, or to causing day and night to alternate? Where were you when I caused the seas to surge and the rivers to flow?

Did you have the power to contain the waves of the sea within their boundaries, or was it your power that opened the wombs when they reached their term? Where were you when I caused rain to fall upon the earth and set the lofty mountains in place? Do you know upon what foundation I placed them?

Do you have an arm that can bear the weight of the heavens, or do you know how much they weigh? Where is the water that I sent down from the sky? Do you know who brings it forth? Have you been given the ability to count the drops of rain, and to divide the sustenance among the people?

Do you have the power to stir up the clouds and cover them with water? Do you know the sound of thunder, and what causes lightning to strike? Have you seen the depths of the sea, or do you know what lies beyond the air? Have you stored the souls of the dead, or do you know where the storehouses of snow and hail are located, or where the mountains of ice are?

Do you know where the night is when it is the day, and where the day is when it is the night? And where is the path of light? In what language do trees speak? And where is the final station of the wind, and how is it contained? Who placed the minds in the depths of human beings?

Do you know who opened their ears and eyes? Who humbled the angels before His kingship, and subdued the tyrants with His power, and distributed the sustenance of creatures with His wisdom? Who allocated the provisions of lions and taught birds how to ear their sustenance, and freed the wild beasts from servitude, and made their dwellings in the wilderness? Who, by His wisdom, caused their mothers to show compassion for them, and brought forth food for them from their bellies, preferring their offspring over their own lives? Where were you when I created Yahmūt (i.e., the name of the whale on whose back the earth lies) and Withyān who carry the mountains and villages? Their ears are like the tall pine trees and their heads like towering mountains, with the veins in their legs like knots of brass. Did you fill their skins with flesh, or their heads with knowledge? Did you have a hand in their creation, or did you use your power to mold them? Can you even place your hand on their heads, or prevent them from using their strength? Where were you when I created the dragon, with its sustenance in the sea and its abode in the clouds? Its eyes burn with fire and its nostrils spew smoke, its ears are like a bow of clouds with flames leaping out like a whirlwind of sparks. Its insides burn and its breath is a flame, with its foam like burning coals and its teeth sounding like thunder. Its eyes are like lightning and armies pass before it without causing it to stir. Iron is like straw to it, and brass like thread. It does not fear the spear or the rocks that are hurled at it, and it moves through the air like a bird, destroying everything in its path. Will you catch it with your hooks, or put a bridle on its nose? Can you count its age or know its destiny or miss its sustenance? Do you know what it has destroyed on the earth or what it will destroy in what remains of its life? Can you bear its anger when it is enraged, or can you command it so that it obeys you?

Job (P.B.U.H) said: My status has been lowered. My tongue and mind have been fatigued. My strength has weakened, and I have fallen short in this matter that has befallen me. I wish the earth would split open and swallow me so that I would not say anything to anger my Lord. Affliction has befallen me from all sides, O my Lord. You have made me like an enemy to You, while You used to honor me and recognize my sincerity. I know that everything that has befallen me is of Your making and Your divine plan, and there is nothing that You cannot do, nor anything that is hidden from You. You know all that is in the hearts of people. In this affliction of mine, You have taught me what I did not know before. I was afraid when Your command came upon me more than I ever feared anything. I only used to hear about Your power, but now I have seen it with my own eyes. I spoke only to excuse myself, and I remained silent only to seek Your mercy. I made a slip of the tongue and will not repeat it. I put my hand over my mouth, bit my tongue, pressed my cheeks to the ground, and made my face small before You. I was silent when You silenced me for my sin. I seek refuge in You today from Your punishment, I seek Your help from the severity of the affliction, and I seek Your aid, so help me. I cling to You, so protect me, I seek Your forgiveness, so forgive me for what I said. I will not return, my Lord, to anything that displeases You from me.

So Allah, the Mighty and Majestic, said: O Ayyūb, My knowledge has been fulfilled in you, and My mercy excels My wrath. If you have committed a mistake, I have forgiven you. I have returned your family, your wealth, and the like of them, so that you may be a sign for those who come after you, and a lesson for those who are afflicted, and a comfort for those who are patient. ﴿Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.﴾ [38:42] It is a cure for your illness. And offer a sacrifice for your companions and seek forgiveness for them, for they disobeyed Me with regard to you.

So Ayyūb ran with his foot and suddenly a spring burst open. He then washed in it, and Allah removed from him all the afflictions he had. Then he

came out and sat down, and his wife came to him and looked for him in the place where he used to lay down, but she did not find him. She walked around like a crazed woman and said to Ayyūb, "O servant of Allah, do you have any knowledge of the afflicted man who was here?"

He said to her, "Do you recognize him if you see him?" She said, "Yes, and why shouldn't I know him?" So he smiled and said, "I am he." She recognized him by his smile and embraced him.

Ibn ʿAbbās said, "By the One in Whose hand is my soul, she did not leave him after hugging him until they were given all their possessions and children." This is the meaning of Allah's statement, Glorified and Exalted is He:

[Verse: 83] ﴿And [mention] Ayyūb, when he called to his Lord, "Indeed, adversity has touched me."﴾

The scholars differed about the time of his supplication and the reason for which he said: ﴿Indeed, adversity has touched me﴾ and the duration of his affliction.

[1870](1) Imām Abū Al-Ḥasan Muḥammad ibn ʿAliyy ibn Sahl Al-Māsrajsiyy narrated on Friday (in the month of Rabīʿ Al-Awwal) in 384 AH that Abū Ṭālib ʿUmar ibn Ar-Rabīʿ ibn Sulaymān Al-Khashāb narrated in Egypt that Yaḥyā ibn Ayyūb Al-ʿAllāf narrated from Saʿīd from Ibn Abū Maryam from Nāfiʿ ibn Yazīd from ʿAqīl from Ibn Shihāb that Anas ibn Mālik reported the Messenger of Allah (P.B.U.H) as saying, **"Verily Ayyūb, the Prophet of Allah, suffered his trials for eighteen years, when he was shunned by relatives and strangers alike, except for two of his brothers who were among the closest of his brothers. They used to come to him in the morning and in the evening. One of them said to his companion, 'Do you know, by Allah, that Ayyūb**

(1) **[1870] The assessment of the reliability of the chain of transmitters:** There is weakness in it due to 'Umar ibn al-Rabi' al-Khashab's weakness. The sheikh of the compiler did not mention any criticism or praise.
- **The authentication of Hadith:** It was narrated by Ibn Abi Ḥātim in " Tafsīr al-Qur'an al-'Azim " 8/2460 (13698) in its wording. And Ibn Kathīr mentioned it in " Tafsīr al-Qur'an al-'Azim " 9/429 from the narration of Ibn Abi Ḥātim and followed it by saying: "This Ḥadīth is very ğārib (unusual)."

must have committed a sin that no one else ever committed?' His companion said, 'Why is that?' He said, 'For eighteen years, Allah has not shown mercy to him or granted him relief.' When they went to him in the evening, the man could not keep from telling him about that. Ayyūb said, 'I do not know what he is talking about, but Allah knows that I passed by two men who were arguing, and they mentioned Allah, I would go back to my house and offer expiation on their behalf, because I did not want Allah to be mentioned except in a proper manner.'"

He added, **"Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allah revealed to Ayyūb,** ﴿Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.﴾ **[38:42] She thought that he had taken too long, so she turned to look at him, and saw that Allah had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, 'May Allah bless you! Have you seen Allah's Prophet, the one who is sorely tested By Allah, I have never seen a man who looks more like him than you if he were healthy.' He said, 'I am he.' He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full."**

Al-Ḥasan said: Ayyūb remained out on a dung-heap of the Children of Israel for seven years and some months and the moving creatures would approach him.

Al-Ḥasan said: With the exception of his wife Raḥmah, nobody else cared about him. She sincerely has been patient with him. She used to bring him food, she would praise Allah with him whenever he praises Him. Despite all this calamity, Ayyūb did not cease mentioning the Name of Allah Almighty, praising Him, and persevering regarding his affliction.

So the enemy of Allah Iblīs let out one cry whereby he assembled a group of his hosts from all parts of the earth because of his frustration at seeing how patient and persevering Ayyūb was. Having assembled around Iblīs, the

devils asked him, "What do you need?!" He said, "This servant of Allah has made me run out of tricks. I had asked my Lord to grant me a free hand over his wealth and children, and I left him neither wealth nor children, yet all of that did not increase him except perseverance and praises for Allah. Then I was granted authority over his body, and I left him looking like puss himself, thrown on a pile of garbage, and nobody cares to come near him except his wife, and my Lord has now seen me for what I am! Now I need your help to deal with him." They said to him, "Where is your scheming? Where is your knowledge whereby you caused past generations to perish?" He said, "All of it did not work with Ayyūb; so, you tell me now what you suggest that I should do." They said, "We suggest you approach him in the same manner whereby you approached Adam when you succeeded in having him dismissed from Paradise. Where did you approach him from?" He said, "From his wife." They said, "Then do likewise with Ayyūb: Approach him from his wife, for he is not able to go against her will, and nobody else but she comes near him." He agreed and set out till he came to Ayyūb's wife who was begging for alms.

He assumed the form of a man and said to her, "Where is your husband, O bondmaid of Allah?" She said, "There he is scratching his abscess as the worms feast on his flesh." Having heard that answer from her, he raised his hope that that was an indication of her impatience with her husband. He insinuated to her, reminding her of the good life and of the wealth she used to enjoy. He brought her memories of the good looks and youth of Ayyūb and how much harm has now afflicted him and how his condition was hopeless.

According to Al-Ḥasan, she screamed, whereupon Iblīs knew that she had lost all her patience, so he brought her a goat and said to her, "Let Ayyūb slaughter this goat for me, and he will heal." She came screaming and said to Ayyūb, "O Ayyūb! For how long will your God keep tormenting you and not have mercy on you?! Where is our wealth?! Where are the cattle?! Where are the children and the friends?! Where is your beautiful outfit?! Everything has changed and become like ashes..., and where is your healthy body?! It

has worn out and worms are now eating it up! Slaughter this goat and rest yourself!"

Ayyūb said to her, "The enemy of Allah has approached you and blew of his breath in you, and you responded! Woe unto you! Do you see how now you cry for wealth, children, and health?! Who bestowed them on us?" She said, "Allah." He asked her, "For how long did He permit us to enjoy them?" She said, "For eighty years." He said, "How long has it been since Allah tested us with this trial?" She said, "Seven years and some months." He said, "Woe unto you then! By Allah, you have not been fair or just to your Lord! Why can't you be patient regarding this affliction whereby He has tried us for eighty years just as we were tried with ease? By Allah, if Allah heals me, I will whip you one hundred lashes for telling me to slaughter something not for the Name of Allah, and the food and drink which you will bring me will be prohibited for me; I shall not taste anything you will bring me after having said what you have said; so, get away from me; I do not ever wish to see you again." Thus did he dismiss her. Having seen how he dismissed his wife although he had nothing to eat nor drink, nor any friend to rely on, Ayyūb prostrated to Allah and said, ﴿Indeed, adversity has touched me﴾ Then he referred his affair to his Lord and submitted thus: ﴿and you are the Most Merciful of the merciful."﴾ He was ordered to raise his head since his supplication was honored. ﴿Strike the ground with your foot﴾ [38:42] Ayyūb ran where a spring gushed forth for him. He washed; none of the signs of his illness remained, and Allah removed his ailment. Then he kicked the ground whereupon another spring gushed forth for him, and he drank of it, and all the ailments in his stomach disappeared. He stood looking very healthy, and he was given a good outfit.

He kept looking right and left and he could see that Allah Almighty had given him back twice as much as he had lost to the extent that it was mentioned to us that the water with which Ayyūb bathed turned into pieces of gold. On seeing that, Ayyūb rushed to pick and gather them with his hands. Allah said

to him, "O Ayyūb, have I not already made you rich?" He said, "Yes, but it is Your blessing, and no one can reject Your blessings."

He came out and sat in an honorable fashion as his wife kept asking herself whether she should let him die of starvation. He had not eaten or drunk anything since the time he had dismissed her. She said, "Will he wander around and be eaten by the wild beasts? By Allah, I shall go back to him." This time she did not see the same pile of garbage nor the sight with which she had become familiar for so many years; everything seemed to have changed. She kept wandering around the place where the pile of garbage was, crying. Ayyūb was witnessing all of that. She esteemed the person wearing that outfit too much to ask him about her husband, so he sent her someone who brought her to him, and he asked her, "What do you want, O bondmaid of Allah?" She wept and said, "I want that afflicted person who was an outcast thrown on a pile of garbage in this place. I do not know whether he wandered around or what happened to him." Ayyūb said to her, "What was his relationship with you?" She wept and said, "My husband, have you seen him?" Ayyūb (P.B.U.H) asked her, "If you see him, can you recognize him?" She said, "Can I...?! How can I not?" Then she kept looking at him while in a state of awe. After a while, she said, "Had he been enjoying his normal health, he would most certainly have looked, more than any of Allah's creation, just like you." He said, "Then I am Ayyūb! You required me to slaughter something for Iblīs; so I obeyed Allah and disobeyed the devil, and He has brought me back what you can see."

Kaʿb said: Ayyūb (P.B.U.H) remained in his affliction for seven years.

Wahb said: Ayyūb suffered for exactly seven long years. When Ayyūb overcame Iblīs, cursed him, and did not enable him to have any influence over him, Iblīs approached Ayyūb's wife looking far more than ordinary human beings would look in physique and elegance, riding in a chariot which no human had ever seen, with all signs of pomp, power, and prestige, glowing with glory and beauty, and so did everything around him. He said to her,

"Are you the wife of Ayyūb the afflicted man?" She said, "Yes." He said, "Do you recognize me?" She said, "No." He said, "I am the god of earth, and I am the one who did to your husband what I have done because he worshipped the God of the heavens and did not worship me and thus angered me. If he prostrates only once to me, I will bring you back all that you both have lost of wealth and children, for they are all with me." Then he showed her all of them in the heart of the valley where they had met.

Wahb said: Then he said to her, "If only your husband eats food on which the Name of Allah was not invoked, he will surely be healed from the affliction in which he finds himself, and Allah knows best." I have read in some books that Iblīs said to Raḥmah, "If you wish, prostrate for me once so that I bring your children and wealth back and heal your husband," so she went back to Ayyūb and told him of what Iblīs had said to her and what he had wanted. Ayyūb said, "The enemy of Allah wanted to divert you from your creed," and he swore that if healed me, he would whip her one hundred lashes. Then Ayyūb at that moment said, ﴿Indeed, adversity has touched me﴾ because Iblīs was ambitious to have his wife prostrate to him, and he invited both of them to be unfaithful to their Lord. Some scholars say that Allah Almighty was Merciful unto Raḥmah, Ayyūb's wife, due to her patience with him, and He wanted to lighten her burden and, at the same time, free Ayyūb from his oath; so, He said, ﴿And take in your hand a bunch [of grass] and strike with it and do not break your oath.﴾ [38:44]

Wahb and other scholars said: She used to earn her living by working for others and thus be able to buy him food and bring it to him, so when her affliction was prolonged, people were tired of her, and nobody wanted to employ her. One day, she felt hungry and found nothing to eat at all. She could not do anything except pulling a lock of her hair and selling it for one loaf which she wanted to share with her husband who noticed what had happened to her hair. On coming to know of what she had done, he said, ﴿Indeed, adversity has touched me﴾.

Some scholars said: He only said: ﴿Indeed, adversity has touched me﴾ when the worms approached his heart and tongue, so he feared that he might not be able to say the words of remembrance or mention the name of Allah.

ʿAbdullāh ibn ʿUbayd ibn ʿUmayr said: Ayyūb had two brothers. They came to him one day but did not go near to him because of the repulsive smell emanating from him. One of them said, "If Allah had known any good in him He would not have afflicted him like that." It was so painful for Ayyūb to hear this and he became angrier than he had ever before. It was then that he said: ﴿Indeed, adversity has touched me﴾ Then he said, "O Allah, if You agree that I have never spent a night satiated if I knew anyone hungry, then confirm that for me." A voice from the sky confirmed it and they heard it. He then said, "If you know that I never had clothes on me until I clothed those who had none, then confirm that for me." A voice from the heavens affirmed that and they heard it. He then prostrated.

It was said that the words, ﴿Indeed, adversity has touched me﴾ mean: I was harmed by the gloating of the enemies, as evidenced by what was narrated that he was told after he was cured, "What was more difficult for you during your affliction?" He said, "The gloating of the enemies."

And it was said: Ayyūb only said that when the worms developed in his infected wounds. The patience of Ayyūb reached such heights that whenever a worm fell from his body, he picked it up and put it back saying, "Stay where the Almighty has originated you, for Allah has made me your food." So the worm bit him in a painful manner which exceeded all the pain he suffered from when he was bitten by other worms.

[1871][(1)] I heard Abū ʿAbdullāh ibn Muḥammad ibn Jaʿfar Al-Aswadiyy say: I heard Abū ʿAbdullāh Muḥammad ibn ʿĀdin Al-Baghdādiyy say: When

(1) **[1871] The assessment of the reliability of the chain of transmitters:** There are some narrators in it that I couldn't find.
The authentication of Ḥadīth: See: " Haqa'iq al-Tafsir " by al-Sulami (187), "Tafsir Abu'l-Qasim al-Habibi" (p.193), and " Al-Jami' li Ahkam al-Quran " by al-Qurtubi 11/326

Abū Al-Qāsim Junayd was asked about this verse, he said: He (i.e., Allah) made him aware of the importance of the supplication in order to bestow upon him from His generous bounty.

[1872][(1)] I heard our teacher, Abū Al-Qāsim ibn Ḥabīb, may Allah have mercy on him, say: I attended a meeting full of scholars of jurisprudence and literature in Sultan's house, and I was asked about this verse after they unanimously agreed that Ayyūb's saying: ﴿adversity has touched me﴾ was a complaint. However, Allah the Most High, says: ﴿We found him patient﴾ [38:44]. So I said: No, this was not a complaint. Rather, it was a supplication. The evidence for this is Allah's saying, ﴿So We responded to him﴾ Thus, the response follows the supplication, not the complaint. So when they heard my opinion, they liked and approved it.

[Qur'an 21: 84] ﴿So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them﴾

The scholars differed as to how this was done. Some scholars said: Allah Almighty brought to Ayyūb in this worldly life the like of his family who perished. As for those who perished, they did not return to him again in this worldly life, but Allah Almighty promised Ayyūb that He will bring them to him in the Hereafter.

ʿAbdullāh ibn Idrīs narrated from Layth that he said: Mujāhid sent a man called "Qāsim" to ʿIkrimah to ask him about this verse, and he said, "It was said to Ayyūb, 'O Ayyūb, your family will be with you in Paradise; if you want, We will bring them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them.' He said, 'No, leave them for me in Paradise.' So they were left for him in Paradise, and he was compensated with others like them in this world." So he went back to Mujāhid and informed him of what ʿIkrimah had said. On that, Mujāhid said: He has told the truth.

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(1) **[1872] The assessment of the reliability of the chain of transmitters:** Al-Habibi spoke about it and so did Al-Hakim. See: "Tafsir Abu'l-Qasim al-Habibi" (p.193).
- The assessment of the reliability of the chain of transmitters: Weak. It contains Layth ibn Abi Salam who is mixed up.
- **The authentication of Hadith:** It was narrated by al-Tabari in " Jāmiʿ al-bayān " 17/72, with a similar narration.

Based on this interpretation, the verse means: ﴿We gave him [back] his family﴾ in the Hereafter ﴿and the like thereof with them﴾ in this worldly life, referring to family and children.

Wahb said: He had seven daughters and three sons.

Ibn Yasār said: He had six sons and seven daughters.

Other scholars said: Rather, Allah Almighty restored to Ayyūb all his children themselves, and He gave him more children equal in number to the children which he had before. This opinion is attributed to Ibn Masʿūd, Ibn ʿAbbās, Qatādah, and Kaʿb. They said: Allah gave them life (after their death) and gave him the like of their number along with them. This opinion is closer to the apparent meaning of the verse.

Al-Ḥasan said: Allah gave him the like of his offspring and wealth that were destroyed. As for the family and the wealth, they themselves were restored to him.

﴿as mercy from Us and a reminder for the worshippers [of Allah]﴾ meaning, We made him an example and a lesson for the worshippers.

[Qur'an 21: 85] ﴿And [mention] Ishmael﴾ son of Ibrāhīm ﴿and Idrees﴾ his name is Akhnūkh (i.e., Enoch) ﴿and Dhul-Kifl; all were of the patient﴾ in fulfilling Allah's commands.

Scholars differed regarding Dhul-Kifl:

[1873][1] Sheikh Abū ʿAbdullāh Al-Ḥusayn ibn Muḥammad ibn Al-

(1) **[1873] The assessment of the reliability of the chain of transmitters:** The compiler's chain of narration is weak due to the weakness of Abi Hisham al-Rifāʿi and Sa'd was unknown, a freed slave of Ṭalḥa, and 'Umar ibn al-Khattab whose situation I have not ascertained.
The authentication of Ḥadīth: It was narrated by ibn Hibbān in his "Sahih" as mentioned in "Al-Ihsan" 2/112 through the narration of Abū Bakr ibn ʿAyyāsh. And it was narrated by al-Hakim in his "Mustadrak" (Al-Mustadrak ʿala al-Sahihayn) 4/283, through the narration of Shibban ibn ʿAbd al-Raḥmān, and he said: "This Ḥadīth has an authentic chain of narration, and they did not narrate it." adh-Dhahabī " agreed with him. And it was narrated by Imam Aḥmad in his "Musnad" 2/23 (4747) through the narration of Asbat ibn Muhammad. And Abu Ya'la narrated it in his "Musnad" 10/90 through the narration of Asbat ibn Muhammad.

Ḥusayn ibn Fanjawayh Al-Ḥāfiẓ, may Allah have mercy on him, said to me,

- It was also narrated by Ibn Abī Shaybah in his "Musannaf" 7/61, through the narration of Yahya ibn 'Isa, all of them narrated it from al-A'mash in its wording.
- All these chains of narration are weak because they rely on Sa'd, a freed slave of Ṭalḥa, who is unknown.
- Ibn Kathīr said in his " Tafsir al-Qur'an al-'Azim" 9/434: "This Ḥadīth was not narrated by any of the six books of Ḥadīth, and its chain of narration is Ǧārib (unusual). And in any case, the Ḥadīth Hadith mentions ' Dhu al-Kifl' and not ḏū l-kifl ,' so perhaps it is another person, and Allah knows best."
- I say: "The wording of the Ḥadīth in the mentioned sources does not include 'Dhu al-Kifl', but rather 'al-Kifl', and based on this, Ibn Kathīr's words can be interpreted as such."
- The assessment of the reliability of the chain of transmitters: Al-A'mash is deemed as a fabricator, while Al-Manhal may be truthful but has some mistakes.

The authentication of Ḥadīth: Al-Tabari narrated it in " Jāmiʿ al-bayān " 17/73 in a lengthy form, but the chain of narration is weak due to the poor memory of Mu'mal ibn Ismāʿīl.

- The narration is mentioned in " ʿArāʿis al-majālis " (p. 114).
- The assessment of the reliability of the chain of transmitters: Muḥammad ibn Sālim is somehow weak, while Ibn Ḥawshab has many delusions.

The authentication of Ḥadīth: Al-Tabari narrated it in " Jāmiʿ al-bayān " 23/105, and its chain of narration is weak.

- The assessment of the reliability of the chain of transmitters: Ibn Jud'an is weak.

The authentication of Ḥadīth: at-Tirmidhī narrated it in his book "Al-Da'awat," chapter (85), (3505), and its chain of narration is deemed as good.

- Abu 'Isa said: "Several narrators have reported this hadith from Yunus ibn Abi Ishaq through Ibrahim ibn Muhammad ibn Sa'd, through Sa'd without mentioning his father."
- Al-Hakim narrated it in "Al-Mustadrak" 1/685 in a similar wording, with an additional statement in the beginning. Sheikh Al-Albani authenticated this hadith as in "Sahih Al-Targhib wa Al-Tarhib" 3/282.
- The assessment of the reliability of the chain of transmitters: Mansur and Rabi'i are both trustworthy.

The authentication of Ḥadīth: al-Maḥāmilī narrated it in his book " `Amalihi " (306) in a similar wording, but its chain of narration is weak. al-Ṭabarānī also narrated it in "Al-Mu'jam al-Awsat" 4/155, with a weak chain of narration. Al-Haythami mentioned it in "Majma' al-Zawa'id" 8/6, and said: " al-Ṭabarānī narrated it in 'Al-Awsat' with Yahya ibn Sa'id al-Atar being weak."

- This hadith has another source reported by Aslam al-'Adawi, which is narrated by Nuʿaym ibn Ḥammād in "Al-Fitan" 2/583, through Zaid ibn Aslam, through his father in meaning, and its chain of narration is authentic.
- Al- Ṭabarī also narrated it in " Jāmiʿ al-bayān " 17/87 in a lengthy form, but its chain of narration is weak.

when I was reading to him in my house: ʿUmar ibn Al-Khaṭṭāb narrated to us that ʿAbdullāh ibn Mufaḍḍal ibn Dākhirah narrated that Abū Hishām Ar-Rifāʿiyy narrated from Ibn Fuḍayl from Al-Aʿmash from ʿAbdullāh ibn ʿAbdullāh Ar-Rāzī from Saʿd the freed slave of Talḥah that Ibn ʿUmar said: I heard the Prophet (P.B.U.H) narrate a Ḥadīth that if I only heard it once or twice, I would not narrate it, but I heard it from him more than seven times. He (P.B.U.H) said, **"There was a man by the name Dhul-Kifl among the Children of Isrāʾīl who did not abstain from any type of sin. Once a woman came to him and he persuaded her to have sexual intercourse with him on payment of sixty guineas. When he got down to start the intercourse, the woman started crying and trembling. So he enquired from her as to what the matter was because he had not used any kind of force on her. The woman replied that the cause of her distress was that she had never in all her life committed adultery and that it was only her adverse circumstances which had forced her to agree to the act. Hearing this, the man got up and told her to go away and keep the money he had given her. He also promised her that he would never again indulge in any sin. Then it so happened that he died the same night and, in the morning, it was seen that there was a hidden writing on his door that Dhul-Kifl had been pardoned by Allah."**

Al-Aʿmash narrated on the authority of Al-Minhāl ibn ʿAmr from ʿAbdullāh ibn Al-Ḥārith that one of the prophets said, "Who will guarantee for me that he will fast during the day and spend the night in worship and does not get angry?" A young man stood up and said, "I will." The prophet then asked him to sit down, and after a while, he asked the question again, to which the young man again replied, "I will." The Prophet asked him, "Will you spend the night in worship, fast during the day, and not get angry?" The young man replied, "Yes." After the death of the prophet, the young man (i.e., Prophet Dhul-Kifl) sat in his place to judge among the people and he never got angry. Then Satan appeared to him in human form while Dhul-Kifl was fasting and tried to make him angry. Satan knocked on his door with great force. Dhul-Kifl said, "Who is it?" Satan replied, "It is a man who has a need." Prophet Dhul-Kifl sent someone with the man (Satan), but Satan returned

and said that he did not like him, so Dhul-Kifl sent another one with him. Again, he did not like the second man, so Dhul-Kifl went out with him and walked with him until they reached the market, after which Satan left him and went away. It was because of this episode that he was given the title Dhul-Kifl.

It has been reported on the authority of Mujāhid that when Prophet Al-Yasaʿ (P.B.U.H) became old and weak, he thought of appointing someone who could perform the duties of a prophet on his behalf during his lifetime. He assembled all his companions for this purpose and told them of his desire to appoint someone who would act as his deputy but who must fulfill three conditions namely that he should fast all the year round, should spend the nights in prayers, and does not ever lose his temper. A relatively unknown person, who was held in contempt by the people, stood up and offered himself for the job. Prophet Al-Yasaʿ asked him whether he fasted all the year round, spent his nights in prayers, and never lost his temper. The man replied in the affirmative and confirmed that he fulfilled all three conditions. Perhaps Prophet Al-Yasaʿ (P.B.U.H) did not believe his claim and rejected him. After a few days, Prophet Al-Yasaʿ (P.B.U.H) reconvened the meeting and repeated his conditions and asked his companions if any of them met the requirements. Everyone remained seated but the same man stood up again and claimed that he fulfilled the three conditions. Then Prophet Al-Yasaʿ (P.B.U.H) appointed him his deputy. When Satan realized that Prophet Dhul-Kifl had been selected as a deputy to Al-Yasaʿ (P.B.U.H), he asked all his aides to go to Prophet Dhul-Kifl and inveigle him into doing something which would result in his removal from the post of deputy. All his aides excused themselves and said that he was beyond their power to harm. The Satan (Iblīs) then said, "Alright, leave him to me. I will take care of him." Prophet Dhul-Kifl, true to his claim, used to fast during the day and pray the whole night and had a little nap in the afternoon. Satan went to him just when he was about to take his afternoon nap and knocked at the door. He got up and enquired who was there. Satan replied, "I am an old tortured man." So he opened the door and let him in. Satan came in and started a yarn about the cruelty and injustice which he

suffered at the hands of his community and relatives. He stretched the story so long that no time was left for Prophet Dhul-Kifl to take his usual nap. So, he told the old man (Satan) that he should come to him at the time when he came out, and he would cause justice to be done to him. Later on, Prophet Dhul-Kifl sat in his court and waited for the old man but he did not turn up. The next morning, he again waited for the old man in his court but again he did not come. Then in the afternoon when he was about to have his nap, the old man came and started beating at the door. He enquired who he was, and Satan replied again, "an old tortured man" so, he opened the door and asked him, "Didn't I tell you to come to my court yesterday but you failed to appear, nor did you come this morning?" To this, Satan answered, "Sir, my enemies are very wicked people; when they learned that you were sitting in your court and would force them to give back to me what was my due, they agreed to settle the matter out of court. But as soon as you left your court, they went back on their promise." Prophet Dhul-Kifl asked him again to come to his court when he was there. All this conversation continued for such a long time that he could not have his usual nap on that day also. He then went to the court and waited for the old man, who again did not turn up. The next day again he waited for him until late in the noon but to no avail. When he returned home on that day, he was very sleepy because of lack of sleep for the last two days. Therefore, he asked the family members not to allow anyone to knock at the door. The old man came again and wanted to knock at the door but the family members stopped him, so he entered the house through a ventilator, and started knocking at the door of his room, Prophet Dhul-Kifl got up again and saw that the old man had come inside the house while the door was still closed. So he asked him how he had entered the house. Then suddenly he became aware that the man standing before him was Satan and asked him, "Are you Allah's enemy, Iblīs?" He admitted that he was Satan and remarked, "You have thwarted all my plans and frustrated all my efforts to entice you in my design. My intention was to make you angry somehow so that one of your claims before Al-Yasaʿ could be proved false." It was because

of this episode that he was given the title Dhul-Kifl, which means a person who is true to his covenant and performs his duties faithfully, and this title was fully deserved by him.

Abū Mūsā Al-Ashʿariyy said: Dhul-Kifl was not a Prophet. Rather, He was a pious man who took it as his duty to pray one hundred prayers daily and, thus, he was praised by Allah.

It was said: He was a chaste man, who took care of a man who fell into a calamity, and Allah saved the man through him.

It was also said: Dhul-Kifl is Ilyās (i.e., Elijah) (P.B.U.H).

It was also said: He is Zakariyyā (i.e., Zechariah) (P.B.U.H), and Allah knows best.

[Qur'an 21: 86] ﴿And We admitted them into Our mercy. Indeed, they were of the righteous.﴾

[Qur'an 21: 87] ﴿And [mention] the man of the fish,﴾ referring to Prophet Yūnus (i.e., Jonah) ibn Mattā ﴿when he went off in anger﴾

Scholars differed about the meaning of the verse. Aḍ-Ḍaḥḥāk said: He went to his people in anger, and this was narrated by Al-ʿŪfiyy and others on the authority of Ibn ʿAbbās. He said: Yūnus and his people lived in Palestine, and then a king invaded them and took captive nine and a half tribes, leaving two and a half tribes. Allah Almighty revealed to the prophet Isaiah to go to King Hezekiah and tell him to send a strong, trustworthy prophet with him. The king asked, "Whom do you suggest we send?" He had five prophets in his kingdom. and Isaiah said, "Yūnus, for he is strong and trustworthy." The king summoned Yūnus and ordered him to leave. Yūnus asked, "Did Allah command you to order me to leave?" The king replied, "No." Yūnus asked, "Did Allah mention me by name?" The king replied, "No." Yūnus said, "Then there are other prophets stronger and more trustworthy than me." When they insisted, he went off in anger with the prophet, the king, and his people. He came to the sea of the Romans and found a loaded ship, so he boarded it. When the ship rocked, the sailors thought they were going to capsize. They said,

"There is a sinner or a runaway slave among us, and it is our custom to cast lots in such cases, and whoever draws the lot, we cast him into the sea, for it is better to drown one person than to drown the entire ship and its passengers." They cast lots three times, and each time the lot fell on Yūnus. Yūnus stood up and said, "I am the sinner and the runaway slave." And he threw himself into the water. A whale came and swallowed him, and then a bigger whale came and swallowed the first whale. Allah Almighty commanded the whale not to harm him in any way, for He had made its belly his prison, not his food.

Other scholars said: Yūnus left his people in anger toward his Lord, after the punishment, which He had promised them, was removed from them. This was because he disliked being among a people to whom he had broken his promise to them. He was embarrassed by them and did not know the reason that had saved them from punishment and destruction. So he went out in anger, saying, "By Allah, I will never return to them as a liar. I had promised them punishment, but it did not come." In some accounts, it is mentioned that his people had a tradition of killing those who were proven to be liars. When the punishment did not come to them on the appointed day, he feared that they might kill him. So he became angry and said, "How can I return to my people when I have broken my promise to them?" He did not know the reason for the removal of the punishment from them and the details of the story, as he had left them. This story is mentioned in the explanation of the Chapter of Yūnus (Qurʾān 10).

Al-Qutaybiyy said: Al-Mughāḍabah (i.e., anger) is derived from the measure "Mufāʿalah" which indicates an action done by two entities, such as Munāẓarah (i.e., debate), Mujādalah (i.e., dispute), and Muqātalah (i.e., fighting). It can also indicate an action done by a single entity, such as the word Mughāḍibā (translated in the verse as 'in anger'). When Prophet Yūnus promised his people that Allah would punish them, but they were saved from punishment, he became angry and frustrated. So he left his people and went away to the ship, feeling disappointed, wishing that Allah would show them His torment.

Al-Ḥasan Al-Baṣriyy said: Yūnus became angry because Allah had commanded him to go to his people to warn them of His punishment and to call them to follow His path. Prophet Yūnus asked Allah to give him some time so that he could prepare himself to deal with the people. But he was told that the punishment would come very soon and that he should not waste any time. He then quickly put on his shoes and left in a state of anger.

Wahb ibn Munabbih Al-Yamaniyy said: Prophet Yūnus ibn Mattā was a good and righteous man, but he was a nervous person. When he was given the responsibility of prophethood, the burden was too heavy for him to bear, and he ran away from it. Therefore, Allah took him out of the ranks of the messengers of firm resolve (i.e., Ulū Al-ʿAzm). So Allah says to Prophet Muḥammad, ﴿So endure patiently, as did the Messengers of Firm Resolve﴾ [46:35] and says, ﴿And be not like the companion of the fish﴾ [68:48] meaning: do not neglect my commands as he did.

﴿and thought that We would not decree [anything] upon him.﴾

In Arabic: [fa zannaa al lan naqdira ʿalaihi]

Meaning, he thought that We shall not punish him (or constrict him in the belly of the fish). This is the opinion of Mujahid, Qatādah, Aḍ-Ḍaḥḥāk, and Al-Kalbiyy, and it is narrated by Al-ʿŪfiyy from Ibn Abbās.

The Arabs used to say Allah has decreed a thing, using the verb root [Qadra] as mentioned in Allah's saying, "We have decreed [i.e., Qaddarnaa] death among you, and We are not to be outdone." [56:60], and His saying, "And Who destined [i.e., Qaddara] and [then] guided." [87:3].

The evidence for this interpretation is the reading of ʿUmar ibn ʿAbdulʿAzīz and Az-Zuhriyy, [fa zannaa al lan Nuqaddira ʿalaihi] with a Ḍammah on the letter nūn, while doubling the letter dāl, which comes from the root Taqdīr that means destination.

ʿUbayd ibn ʿUmayr and Qatādah recited it as [Fa ẓanna An-lan Yuqaddara ʿalaihi] in the passive voice while doubling the letter dāl. And Yaʿqūb recited it as [Fa ẓanna An-lan Yuqdara ʿalaihi] in the passive voice, but without doubling the letter dāl.

The poet said regarding the meaning of destination:

Nightly woes aren't pains to us evermore,

For we never shed tears over spilt milk.

There's no return to bygone days that went before,

Blessings be to what destiny You willed; gratitude you deserve and ilk.

ʿAṭāʾ and many scholars opined that the verse means that Yūnus thought that he would not be put in a straitened condition by Allah. This meaning is similar to Allah's saying, ﴿Allah extends provision to whom He wills and straitens it.﴾ and His saying, ﴿But let him whose provision is restricted spend according to what God has given him﴾ [65:7] Ibn Zayd said that it is a rhetorical question, meaning "Did he think that we are not able to gain mastery over him?"

ʿAwf narrated from Al-Ḥasan that its meaning is that Yūnus thought that His Lord is incapable and unable to help him. He said that it was reported to him that when Yūnus sinned, he went off to his Lord in a state of anger and he was misled by Satan until he thought that Allah was not able to help him.

He said: Since Yūnus had a great deal of righteous actions, Allah did not leave him to Satan, but rather threw him into the belly of a whale, where he remained for forty days and nights, or seven days, or three days, and Allah preserved his life there. He then repented to his Lord in the belly of the whale and said, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." So Allah extracted him from the belly of the whale by His mercy.

ʿAwf said that it was reported to him that Yūnus said in his supplication, "O Lord, I have taken a place of worship to You in a place which no other person has reached."

The previous interpretations are more suitable for the Prophets and farther from error.

﴿And he called out within the darknesses,﴾ that is the darkness of the night, the darkness of the sea, and the darkness of the belly of the whale. (This opinion has been maintained by most of the commentators).

Sālim ibn Abū Al-Jaʿd said: The darkness of the belly of the first whale, then the darkness of the belly of the other whale that swallowed it, (then the darkness of the sea).

﴿"There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."﴾

Muḥammad ibn Qays narrated that Yūnus (P.B.U.H) said, "I have been of the wrongdoers when I disobeyed you; however, I did nothing (wrong), for I did not worship anyone but You."

Abū Hurayrah (ABPWH) reported that the Prophet (P.B.U.H) said, **"When Allah wanted to keep Yūnus in the belly of the fish, He revealed to it, 'Take him inside, but do not scratch his flesh or break his bones.' When the fish went down in the depth of the sea, Yūnus heard a voice. He thought of it in his mind and said, 'What is that?' Allah revealed to him that it was the glorifying acts of sea animals. Then he glorified Allah in the belly of that fish, which the angels heard and said, 'O Lord! We hear a very weak voice in a very unusual land!' Allah said, 'This is My slave Yūnus, who disobeyed me, so I detained him inside a fish in the depth of the sea.' They enquired, 'Is he Your pious slave from whom every day and night a good deed ascended to you?' He replied, 'Yes.' So the angels then pleaded to Allah on behalf of Yūnus, so Allah commanded the fish to throw him out on the shore."** As Allah says, ﴿While he was worn out.﴾ [37:145]

Abū Hilāl Muḥammad ibn Sulaym narrated from Shahr ibn Ḥawshab that Ibn ʿAbbās said: Yūnus was visited by the angel Jibrīl who told him, "Go to the people of Nineveh and warn them that chastisement is imminent." Yūnus then said, "I shall seek a riding beast." Jibrīl replied, "The command is too urgent." Now Yūnus said, "I shall look for footwear." Jibrīl again replied, "The command is too urgent." Angrily Yūnus proceeded to the ship and boarded it, but it stalled, moving neither forward nor backward. Then they drew lots, and the lot fell to Yūnus. The whale came wagging its tail. It was divinely announced, "Whale, O Whale! We shall not make Yūnus into your sustenance! Rather We make you a retreat for him, a sanctuary." The whale

swallowed Yūnus and proceeded with him from that spot to Ayalah. From there it proceeded up the Tigris until it deposited Yūnus at Nineveh.

Ibn ʿAbbās used to say: The mission of Jonah took place after the whale had ejected him, and the evidence is that Allah mentioned the story of Yūnus in Sūrat Aṣ-Ṣāfāt, then He followed it by saying, ﴿And We sent him to [his people of] a hundred thousand or more.﴾ [37:147]

Others say that it took place after he called upon those to whom he had been sent to follow the divine instruction and after he had delivered to them the Lord's message, as we mentioned before.

[Qur'an 21: 88]

﴿So We responded to him and saved him from the distress. And thus do We save the believers﴾ from their distress when they seek Our help and pray to us.

Aliyy ibn Zayd narrated from Saʿīd ibn Al-Musayyib who said: I heard Saʿd ibn Mālik say that he heard the Messenger of Allah (P.B.U.H) say, "The name that, when used to call upon Allah, He answers and when asked by it, He gives, is the supplication of Yūnus ibn Mattā." Saʿd said, "O Messenger of Allah, is it specifically for Yūnus ibn Mattā or for the Muslim community in general?" He replied, "It is for Yūnus specifically, and for the Muslims in general. Haven't you heard what Allah's saying, ﴿And he called out within the darknesses,﴾ to His saying, ﴿And thus do We save the believers﴾"

It is a promise from Allah for whoever calls upon Him using this supplication.

The scholars of recitation differed regarding the word [nunji] (translated here as 'We save')

The majority of scholars recited it as [nunji] with two letters of nūn, the second nūn of them has Sukūn on it. According to this mode of recitation, the word [nunji] means to save and deliver. It is worth mentioning that the second Nūn was not written in the Muṣḥaf because it is merged into the letter Jīm.

On the other hand, Ibn ʿĀmir and Shuʿbah recited it as [nujī] with one nūn only, while doubling the letter Jīm and having Sukūn on the letter Yāʾ.

The grammarians differed in this mode of recitation. Some of them considered it authentic and valid in terms of the rules of language, and they cite the poet's words as evidence: "Even if a female monkey gave birth to a puppy dog, it would still be cursed by the other dogs."

The supporters of this mode of recitation followed what is written in the Qurʾān, as it was written with one nūn.

Al-Qutaybiyy said: Whoever recites it with one nūn, intends the meaning of saving and delivering, but it was recited with one nūn for ease of pronunciation.

On the other hand, some grammarians said: It is an incorrect mode of recitation due to the distance between the letter nūn and the letter jīm.

Abū ʿUbayd is among those who consider it valid. As for Abū Ḥātim As-Sijistāniyy, he deemed it incorrect and described those who recite it that way as ignorants. He said: This is a mistake that is not acceptable according to the rules of language, and one cannot cite the previous poetic verse as evidence for the Book of Allah. Therefore, the correct recitation is [nunjī] and Allah knows best.

[Qur'an 21: 89] ﴿And [mention] Zakariyyā, when he called to his Lord,﴾ He supplicated Him, saying, ﴿"My Lord, do not leave me alone,﴾ with no children, offspring, or heirs. Then he entrusted all the affairs to Allah, saying, ﴿while you are the best of inheritors."﴾

[Qur'an 21: 90] ﴿So We responded to him, and We gave to him Yaḥyā,﴾ as a son ﴿and amended for him his wife.﴾ by making her fertile after she was barren, as said by most of the commentators. Some said: She was of bad character, so Allah corrected her by giving her good manners.

﴿Indeed, they used to hasten to good deeds and supplicate Us in hope and fear,﴾ Hoping for that reward and fearing punishment.

[raghaban wa rahabaa] (translated here as 'hope and fear')

Al-Aʿmash recited it as [raghaban wa rahabaa] with ḍammah on the letter rāʾ in both words, and with Sukūn on both ghayn and hāʾ. Both modes of recitation are acceptable according to the rules of the Arabic language.

﴿and they were to Us humbly submissive﴾

[Qur'an 21: 91] ﴿And [mention] the one who guarded﴾ preserved and protected ﴿her chastity,﴾ from what Allah forbade, referring to Maryam bint ʿImrān. ﴿so We blew into her [garment] through Our angel [Jibrīl],﴾ We ordered Jibrīl to breathe into the opening of her garment and she conceived ʿĪsā. It is mentioned in conjunction with Allah by way of honoring Maryam and ʿĪsā (BPBUT). ﴿and We made her and her son a sign for the worlds.﴾ The pregnancy of a woman without male contact, and the fact that he was born without a father is an indication of the perfection of Our ability and wisdom.

Allah refers to both Maryam and ʿĪsā with a singular noun ﴿A sign﴾ because the meaning is: We made their affair ﴿a sign for the worlds﴾.

[Qur'an 21: 92] ﴿Indeed this, your Ummah,﴾ meaning, your religion ﴿is one Ummah,﴾ meaning, one religion, that is Islam. So in this verse, Allah nullifies all religions other than Islam. The original meaning of the word Ummah is a community that is united under one objective, so the religion was called "Ummah" because it brings people together under one objective.

The word [Ummah] is recited by all scholars of recitation in the accusative case, while Ibn Abū Isḥāq recited it in the nominative case.

﴿and I am your Lord, so worship Me.﴾

[Qur'an 21: 93] ﴿And [yet] they divided their affair among themselves,﴾ They broke up and differed in their religion, and they became fractions and parties.

﴿[but] all to Us will return﴾ so that we will requite each person according to his deeds.

[Qur'an 21: 94] ﴿So whoever does righteous deeds while he is a believer - no denial will there be for his effort,﴾ meaning, his efforts will not be wasted, but rather he will be praised and rewarded. ﴿and indeed We, of it, are recorders﴾ his deeds are preserved and nothing of them at all is lost.

[Qur'an 21: 95] [the people of]

﴿And there is prohibition upon a city﴾

[Wa haraamun] (translated here as 'prohibition')

The people of Kūfah and some narrators from ʿĀṣim recited it as [Wa Ḥirm] with a kasrah on the letter Ḥāʾ and sukūn on the letter rāʾ, and without an alif, while the rest of the scholars of recitations recited it as [Wa Ḥarām], and Abū ʿUbayd and Abū Ḥātim affirmed this mode of recitation, and both of them are correct according to the Arabic language.

Ibn ʿAbbās said: ﴿And there is prohibition upon a city﴾ meaning, the people of city ﴿which We have destroyed that they will [ever] return﴾ after their destruction.

Some scholars said: The word [Ḥarām] means "obligatory" as in the saying of Al-Khansāʾ in her poetry: "For it is a necessary thing that I should not ever see one weeping for his sorrow but I should weep for ʿAmr."

Jābir Al-Jaʿfiyy said: I asked Abū Jaʿfar about the concept of Rajʿah (lit. return), so he recited this verse.

[Qur'an 21: 96] ﴿Until when the Yaʾjūj and Maʾjūj (Gog and Magog) are released﴾ meaning, when the dam of Gog and Magog has been opened, and we have mentioned their story in detail.

Manṣūr ibn Al-Muʿtamir narrated from Rabʿiyy ibn Ḥarāsh that Ḥudhayfah ibn Al-Yamān, may Allah be pleased with him, narrated that the Messenger of Allah (P.B.U.H) said, **"The first signs of the Hour are the appearance of the Dajjāl; the descent of Prophet ʿĪsā (Jesus); a fire that will emerge from the direction of Aden and drive the people to the place of gathering; the smoke; the beast, and then Yaʾjūj and Maʾjūj."** Ḥudhayfah, may Allah be pleased with him, asked, "O Messenger of Allah, who are Yaʾjūj and Maʾjūj?" He (P.B.U.H) replied, **"They are a nation, each one of them contains four hundred thousand nations, who will not die until each one of them sees around him a thousand sons. They are the descendants of Adam. Their goal is to ruin the world. Their front will be in Shām and their rear in Iraq. They will pass through the rivers of the earth and drink up the Euphrates, Tigris, and the Lake of Tiberias until they reach Bayt Al-Maqdis (Jerusalem) and they would say, 'We have killed the people of the earth,**

so now let us fight those in the heavens.' So, they will throw their arrows towards the sky, and they will come back blood-stained, and they would say, 'We have killed those in the sky.' During that time, ʿĪsā and the Muslims will be on Mount Ṭūr in Sinai, and Allah the Almighty will inspire ʿĪsā to take His servants towards Ṭūr and Iyalah. Then, Allah will send a creature called 'An-Naghf' (meaning "the Shrieker") into their nostrils, and they (the people of Yaʾjūj and Maʾjūj) will all die from Shām to the east. The earth will be filled with their stench. Then, Allah the Almighty will command the sky to rain, and it will rain heavily. The earth will be cleansed of their stench and filth, and they will be washed into the sea. At that time, the sun will rise from the west."

﴿and they, from every elevation, descend﴾ meaning, they will come forth quickly like wolves (to spread corruption). The scholars differed regarding this metaphor. Some scholars said: The verse refers to Yaʾjūj and Maʾjūj, and they quoted as evidence what Abū Saʿīd Al-Khudriyy narrated from the Messenger of Allah that he said, **"Yaʾjūj and Maʾjūj will be let loose and will emerge upon mankind, as Allah says: ﴿and they, from every elevation, descend﴾, and they will overwhelm the people."**

ʿAbdullāh ibn Masʿūd narrated from the Messenger of Allah regarding what is mentioned about ʿĪsā (P.B.U.H) that he said, **"'ʿĪsā (P.B.U.H) said, 'My Lord has decreed that the Dajjāl (i.e., the false messiah) will emerge and that I will descend to him. He mentioned that he has two sticks with him, and when he sees me, Allah will destroy him, and he will melt like lead (in fire), to the extent that trees and rocks will say, 'O Muslim, this is a disbeliever, so kill him.' Allah, the Almighty and Majestic, will destroy them, and the people will return to their countries and homelands, and they will be met by Yaʾjūj and Maʾjūj {and they, from every elevation, descend}. They will not pass by anything without destroying it, and they will not pass by any water except that they will drink it up.'"**

Other scholars said: The verse refers to all creatures, meaning that they will come out of their graves to be gathered in the standing place of Resurrection. This is indicated by the mode of recitation attributed to Mujāhid, ﴿and they,

from every grave, descend﴾ (i.e., he recited [hadab] with jīm and thāʾ instead of ḥāʾ and bāʾ), meaning the grave, similar to Allah's saying, "And at once from the graves [i.e., ajdaasi] to their Lord they will hasten." [36:51]

[Qur'an 21: 97] ﴿And [when] the true promise has approached;﴾ meaning, the Day of Judgment.

Al-Farrāʾ and a group of scholars said: The letter [wāw] at the beginning of the verse [Waqtaraba] (translated above as 'and') is a relative particle that has no function (its meaning is omitted), and the meaning of the verse is: "When the dam of Gog and Magog opens, the true promise will approach." An example of this feature can be observed in Allah's saying: ﴿And when they had both submitted and he put him down upon his forehead And We called him﴾ [37:103-104] meaning, "We called him."

Imruʾ Al-Qays said in his poetry: "When we parted from the outskirts of the village, and we lost our way to a desert of overlapping and tangled sands."

The evidence for this interpretation is the Ḥadīth of Ḥudhayfah, "If a man dismounted from his horse after Gog and Magog are released, he will never mount it until the Day of Judgment."

Al-Zajjāj said: The scholars of Baṣrah do not permit omitting the letter [wāw] and they consider the response to ﴿When [the dam of] Gog and Magog has been opened﴾ is ﴿They say, "O woe to us."﴾ Based on this, the interpretation of the verse is: "When the dam of Gog and Magog opens, and when the true promise approaches, they will say, 'O woe to us; we had been unmindful of this.'"

﴿then suddenly [it is] the eyes of those who disbelieved will be staring [in horror]﴾

The word [Hiya] (i.e., it) has three possible interpretations.

- The first interpretation is that " Hiya " is a metaphor for the eyes, while the word "eyes" mentioned in the verse is a clarification for that metaphor.

- The second interpretation is that " Hiya " has no function. This is similar to Allah's saying, ﴿For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts﴾ [22:46].
- The third interpretation is that " Hiya " is the end of the sentence, meaning, "And when the true promise has approached, then suddenly the Day of Judgment comes," Then, the following sentence starts with "The eyes of those who disbelieved will be staring in horror," due to the severity of the Day of Resurrection.

﴿[while they say], "O woe to us; we had been unmindful of this;﴾ meaning, of this Day ﴿rather, we were wrongdoers."﴾ with our disobedience to our Lord, as we didn't put worship into perspective.

[Qur'an 21: 98] ﴿Indeed, you﴾ O disbelievers ﴿and what you worship other than Allah﴾ meaning, the idols ﴿are the firewood of Hell.﴾

The majority of the scholars of recitation recited it as [Ḥaṣab] (translated here as 'firewood') with the letter ṣād, meaning its fuel. This opinion is maintained by Ibn ʿAbbās.

Mujāhid, Qatādah, and ʿIkrimah said that it means its firewood.

It was stated that Al-Ḥaṣab in the language of the people of Yemen means firewood.

Aḍ-Ḍaḥḥāk said: It means that they will be thrown into the Hellfire as the pebbles are thrown. The original meaning for Ḥaṣab is throwing. Allah says, ﴿Indeed, We sent upon them Ḥāṣibā (i.e., a storm of stones)﴾ [54:34], meaning that stones were thrown over them.

Ibn ʿAbbās recited it as [Ḥaḍab] with the letter ḍāḍ, meaning everything with which a fire is lighted.

ʿAliyy, ʿĀʾishah, and Lāḥiq ibn Ḥumayd recited it as [Ḥaṭab] with the letter ṭāʾ.

Similar to this verse is Allah's saying, ﴿a Fire whose fuel is people and stones﴾ [66:6]

﴿You will be coming to [enter] it.﴾ means, you will go into it.

[Qur'an 21: 99] ﴿Had these﴾ false deities ﴿been [actual] gods, they would not have come to it,﴾ meaning, the people who worshipped these idols would not have entered the Hellfire. Rather, the idols would have prevented them from entering. ﴿but all﴾ referring to the worshippers and what is worshipped besides Allah ﴿are eternal therein.﴾

[Qur'an 21: 100] ﴿In it they will groan, and will not be able to hear﴾ anything.

Ibn Masʿūd said about this verse: Those who are doomed to remain in Hell-fire for eternity, they'll be placed in coffins of fire with nails of fire. These coffins will then be placed in other coffins and thrown in Hellfire, so they won't see anyone else being tormented in Hellfire.

Then Allah excluded some people from those who are doomed to Hell-fire for eternity and said:

[Qur'an 21: 101] ﴿Indeed,﴾

The scholars said that the word [Inna] (translated here as 'Indeed') is a restriction particle, and it didn't come in the Qurʾān with this meaning except in this verse only.

﴿those for whom the best [reward]﴾ Happiness and the beautiful promise of paradise ﴿has preceded from Us - they are from it far removed﴾ They will be in a long distance from Hell.

The scholars differed about who they are. Most of the commentators said: By that, Allah meant everyone who was worshiped beside Allah, while he is obedient to Allah and detests the fact that he is being worshipped.

The evidence for this interpretation is that the Messenger of Allah once entered the Sacred Mosque and the leaders of Quraysh were in Al-Ḥaṭīm, and there were three hundred and sixty idols around the Kaʿbah. He sat down with them and Al-Naḍr ibn Al-Ḥarith presented himself to the Prophet. The Messenger of Allah spoke to him until he embarrassed him. Then he recited him and those with him the three verses starting with ﴿Indeed, you and what

you worship other than Allah are the firewood of Hell.﴾ Then he got up, and ʿAbdullāh ibn Az-Zabʿariyy ibn Al-Qays ibn ʿAdiyy As-Sahmiyy came and saw them whispering to each other, so he said, "What are you discussing?" Al-Walīd ibn Al-Mughīrah informed him of what the Messenger of Allah had said to them. ʿAbdullāh said, "By Allah, if I had found him, I would have argued with him." So they called the Messenger of Allah, and Ibn Az-Zabʿariyy said to him, "Did you say ﴿Indeed, you and what you worship other than Allah are the firewood of Hell.﴾?" He (P.B.U.H) replied, "Yes, I did." Ibn Az-Zabʿariyy said, "Then I have won the argument, by the Lord of the Kaʿbah. Do not the Jews worship ʿUzayr, and the Christians worship Jesus, son of Mary, and Banū Malīḥ worship angels?" The Messenger of Allah replied, **"Yes, but they worship the devils that commanded them to do so."** Then Allah, the Almighty, revealed the verse, ﴿Indeed, those for whom the best [reward] has preceded from Us – they are from it far removed﴾ and it refers to ʿUzayr, Jesus, and the angels.

Al-Ḥusayn ibn Al-Faḍl said: Allah's saying, ﴿Indeed, you and what you worship other than Allah are the firewood of Hell.﴾ refers to noting but the idols because the relative pronoun mentioned in the verse (i.e., Mā) is used to refer to objects, and had Allah meant the angels and people, He would have used another relative pronoun (i.e., Man).

What confirms this interpretation is the fact that the people addressed in this verse are the polytheists of Makkah, and they used to worship idols.

Some scholars said: This verse is general and it includes everyone to whom Allah has promised happiness.

Muḥammad ibn Ḥāṭib said: I heard ʿAliyy, may Allah be pleased with him, while he was giving a sermon. When he recited this verse ﴿those for whom the best [reward] has preceded from Us - they are from it far removed﴾, he said: ʿUthmān is one of them.

Al-Junayd commented on this verse, saying, "Allah has bestowed His favor upon them from the beginning, thus their closeness to Him became manifest in the end."

[1874][(1)] Abū ʿAbdullāh Muḥammad ibn ʿAbdullāh told me that Abū Al-Ḥusayn Muḥammad ibn ʿUthmān Al-Nuṣaybiyy narrated from Abū Bakr Muḥammad ibn Al-Ḥusayn Al-Subayʿiyy in Aleppo that Aḥmad ibn Al-Ḥasan ibn ʿAbdul-Jabbār Aṣ-Ṣūfiyy narrated from ʿUbaydullāh Al-Qawārīriyy from Muḥammad ibn Al-Ḥasan ibn Abū Yazīd Al-Hamadāniyy from Layth from a cousin of An-Nuʿmān ibn Bashīr, and he used to sit a lot with ʿAliyy. He said: ʿAliyy recited this verse on the night: ﴿those for whom the best [reward] has preceded from Us - they are from it far removed﴾ and said, "I, Abū Bakr, ʿUmar, ʿUthmān, Talḥah, Al-Zubayr, Saʿd, and ʿAbdur-Raḥmān ibn ʿAwf, may Allah be pleased with them, are among them. Then when the Iqāmah for the prayer was pronounced, ʿAliyy walked dragging his robe while saying:

[Qur'an 21: 102] ﴿They will not hear its sound,﴾ meaning: They do not hear the slightest sound of Hell when they abide in their homes in Paradise.

﴿while they are, in that which their souls desire, abiding eternally﴾ They will have all that they love and desire. This verse is similar to Allah's saying, ﴿And therein is whatever the souls desire and [what] delights the eyes﴾ [43:71]

[Qur'an 21: 103] ﴿They will not be grieved by the greatest terror,﴾

[yahzunuhum] (translated here as 'grieved')

Abu Jaʿfar recited it as [Yuḥzinuhum] with a ḍammah on the letter yāʾ and kasrah on the letter zāy. The rest of the scholars of recitation recited it as ["yahzunuhum"].

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(1) **[1874] The assessment of the reliability of the chain of transmitters:** Its defect is Muhammad bin Uthman al-Nasibi and Layth, and I did not find Muhammad bin Al- al-Ḥusayn ibn Abi Yazid Ibn Amr Al-Nu'man.
The authentication of Ḥadīth: Narrated by 'Adiy in "Al-Kamil" (3/122) in a similar wording.
- And narrated by Ibn Abi Ḥātim in " Tafsir al-Qur'an al-'Azim " (8/2469) in a similar wording as well.
- Ahmad bin Abdullah Al-Tabari also mentioned it briefly in " Al Riyad Al Nadirah Fi Manaqib Al 'Asharah " (1/220).
- However, the chains of narration are weak because they depend on Layth ibn Abi Sulaim who is considered abandoned in Ḥadīth.

The scholars differed as to what is meant by "the greatest terror".

- Ibn ʿAbbās said: It means the last blow. The evidence is Allah's saying, ﴿And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all will come to Him humbled.﴾ [27:87]
- Al-Ḥasan said: It is when the slave is commanded to go to Hell.
- Saʿīd ibn Jubayr and Aḍ-Ḍaḥḥāk said: It is when Hell covers its people.
- Ibn Jurayj said: On the Day of Resurrection, death will be brought in the form of a white-colored ram, and it will be slaughtered at Al-Aʿrāf (i.e., an elevated place between Paradise and Hell) and both parties (i.e., people of Paradise and Hell-fire) are watching. Then it would be said, "O people of Paradise, there is an everlasting life for you and no death. And O people of the Hell-Fire, there is an everlasting living for you and no death."
- Dhun-Nūn Al-Miṣriyy said: It is the estrangement and separation.

﴿and the angels﴾ at the Gates of Paradise ﴿will meet them,﴾ meaning, they will receive them, congratulating them, ﴿[saying], "This is your Day which you have been promised"﴾

[Qur'an 21: 104] ﴿The Day when We will fold the heaven﴾

[Naṭwī As-Samāʾ] (translated here as 'We will fold the heaven')

Abū Jaʿfar recited it as [Tuṭwā As-Samāʾ] in the passive voice, while the rest of the scholars of recitation recited it as [Naṭwī As-Samāʾ] in the active voice.

﴿like the folding of a [written] sheet for the records.﴾

[lil-Kutub] (translated here as 'for the records')

The scholars of Kūfah recited it as [lilkutub] in the plural form, while the others recited it as [lil-Kitāb] in the singular form.

The scholars differed as to the meaning of the word [As-sijill] (i.e., records). Ibn ʿUmar and As-Suddiyy said: It refers to an angel who is entrusted with recording the deeds of people, and when he takes the record up to Allah including words of Istighfār (seeking Allah's forgiveness), Allah Almighty would say, "Write it down as a light."

Ibn ʿAbbās and Mujāhid said: It refers to the Ṣaḥīdah (i.e., records of deeds).

Abū Al-Jawzāʾ and ʿIkrimah narrated on the authority of Ibn ʿAbbās that As-Sijill is the name of the Prophet's scribe.

This is not a strong opinion because the Prophet's scribes were well-known, and I mentioned them in the book entitled (Ar-Rabīʿ).

The original meaning of As-Sijill is from ["musaajalah"] meaning: Writing. The word was derived from Sijill which means: The drawing of water in a bucket. The poet said: "He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attacked to the middle of its cross-bars"

The folding may have two meanings:

- The first is to roll up, as Allah says, ﴿and the heavens will be folded in His right hand.﴾ [39:67]
- The second is to conceal, hide, disappear, and wipe because Allah Almighty will remove it and disperse its starts, as He says, ﴿When the sun is wrapped up [in darkness]. And when the stars fall, dispersing.﴾ [81:1-2]

The Arabs say: [Atwu 'an fulaan hadha al-hadith] meaning, "Concealed and hide the story from so-and-so."

﴿As We began the first creation, We will repeat it.﴾

Most of the scholars said that it means: As We created them in their mothers' wombs, barefoot and uncircumcised, so will We bring them back on the Day of Resurrection in the same state. This is similar to Allah's saying, ﴿And you have certainly come to Us alone as We created you the first time.﴾ [6:94] and His saying, ﴿And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time."﴾ [18:48]

The evidence for this interpretation is what Layth narrated on the authority of Mujāhid, on the authority of ʿĀʾishah, may Allah be pleased with her, who said: The Messenger of Allah entered upon me and I had an old woman from Banū ʿĀmir. He (P.B.U.H) said, **"Who is this old woman, O**

ʿĀʾishah?" I said, "One of my maternal aunts," and she said, "O Messenger of Allah! Ask Allah to let me enter Paradise." The Prophet replied (in jest), **"Old women will not enter Paradise!"** On that, she turned away crying. Then the Prophet said, **"Allah Almighty will create them in another form."** Allah says, ﴿Indeed, We have produced the women of Paradise in a [new] creation﴾ [56:35] then the Prophet said, **"You will be gathered together naked and barefoot on the Day of Resurrection, so the first person to be clothed is Ibrāhīm, the friend of Allah, may Allah's prayers be upon him"** ʿĀʾishah said, "Shame! Will we see each other's nakedness?" On that, the Prophet said, ﴿For every man, that Day, will be a matter adequate for him.﴾ [80:37] Then he recited, ﴿As We began the first creation, We will repeat it.﴾ as the day his mother gave birth to him.

Ibn ʿAbbās said: It means that everything will perish as it was the first time.

It was said: Just as we started it from water, we will return it from the dust.

﴿[That is] a promise binding upon Us. Indeed, We will do it.﴾ meaning, the restoration and resurrection.

[Qur'an 21: 105] ﴿And We have already written in Az-Zabūr (i.e., the book [of Psalms]) after Adh-Dhikr (i.e., the [previous] mention)﴾

- Al-Aʿmash and Ḥamzah recited [Az-Zaboor] as [Az-Zaboor] with a ḍammah on the letter zāy.
- Opinions differ as to the meaning of the [Az-Zaboor] and [Al-Dhikr] mentioned in the verse.
- Saʿīd ibn Jubayr, Mujāhid, and Ibn Zayd said: [Az-Zaboor] means the revealed books, while [Al-Dhikr] means the Mother of the Book (Umm Al-Kitāb) which is with Allah.
- Ibn ʿAbbās and Aḍ-Ḍaḥḥāk said: [Al-Dhikr] means the Torah, while [Az-Zaboor] means the books revealed after the Torah.
- Al-Shaʿbiyy said: [Az-Zaboor] is the book of Prophet Dāwūd (P.B.U.H), while [Al-Dhikr] is the Torah.

- Some scholars said: [Az-Zaboor] is the book of Prophet Dāwūd (P.B.U.H), while [Al-Dhikr] is the Qurʾān.

﴿after Adh-Dhikr﴾ The word ﴿After﴾ means "before." This is similar to Allah's saying, ﴿there was before them a king﴾ [18:79] meaning, "after" and His saying, ﴿And after that He spread the earth﴾ [79:30] meaning, "before".

﴿that the land﴾ of Paradise ﴿is inherited by My righteous servants﴾ meaning, the nations of Prophet Muḥammad (P.B.U.H). It is the opinion of Mujāhid and Abū Al-ʿĀaliyah. The evidence for this interpretation is Allah's saying: ﴿And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the (everlasting) land﴾ [39:74]

Ibn ʿAbbās said: It refers to earth, as it is for the believers, and this is a ruling from Allah, Glory be to Him, in order to spread the religion, honor the Muslims, and subdue the unbelievers.

Wahb said: I read in several Books of Allah that He said: I will grant the earth to my righteous servants from the nation of Prophet Muḥammad (P.B.U.H).

[Qur'an 21: 106] ﴿Indeed, in this [Qurʾān] is notification﴾ Whoever follows the Qurʾān and acts according to it will be granted the reward that he hopes for, because the Qurʾān is the provision for Paradise.

﴿for a worshipping people﴾ for those who worship Allah in the manner which He has prescribed and which He loves and is pleased with.

Ibn ʿAbbās said: It means those who do good.

Kaʿb Al-Aḥbār said: They are the nation of Muḥammad (P.B.U.H) and the people of the five daily prayers who fast during the month of Ramadan. Allah called them "worshipping people".

[Qur'an 21: 107] ﴿And We have not sent you, [O Muḥammad], except as a mercy to the worlds﴾

Ibn Zayd said: It means to believers in particular.

Ibn ʿAbbās said: It is general. So whoever believes in Allah and the Last Day, mercy will be decreed for him in this world and in the Hereafter; whoever

does not believe in Allah and His Messenger, will be protected from that which happened to the nations of transformation, earthquakes, and stoning.

[Qur'an 21: 108] ﴿Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?"﴾

[Qur'an 21: 109] ﴿But if they turn away, then say, "I have announced to [all of] you equally.﴾ that I am in a state of war with you as you are in a state of war with me. There is no reconciliation between us and I am against your religion.

It was also said that it means: You are all equal as to the warning. I did not show some of you something that I concealed from others.

It was also said that it means: To be equal in believing in it, this is one of the eloquent statements of the Qurʾān.

﴿And I know not whether near or far is that which you are promised﴾ that is the Day of Judgment. This verse was abrogated by Allah's saying, ﴿And [when] the true promise has approached.﴾ [21:97]

[Qur'an 21: 110] ﴿Indeed, He knows what is declared of speech, and He knows what you conceal﴾

[Qur'an 21: 111] ﴿And I know not; perhaps it﴾ meaning, the fact that your punishment is delayed ﴿is a trial﴾ and test ﴿for you﴾ to see what will you do ﴿and enjoyment for a time."﴾ in which Allah will judge what He wills.

[1875][(1)] Abū Bakr Al-Jawziyy narrated from Abū Al-ʿAbbās Ad-Daghūliyy from Abū Bakr ibn Abū Khaythamah from Muḥammad ibn Abū Ghālib from Hashīm from Mujālid from Al-Shaʿbiyy that when Al-Ḥasan ibn ʿAliyy surrendered to Muʿāwiyah, the latter said to him, "Get up and address the people and apologize to them." So Al-Ḥasan got up and delivered a speech, thanking Allah and praising Him, then he said, "The most sagacious of all is the most pious, while the most foolish of all is he who is morally corrupt. As

(1) **[1875] The assessment of the reliability of the chain of transmitters:** The Hadith is weak due to Mujalid bin Said who is also weak.
- The authentication of Ḥadīth: Narrated by Al-Hakim in "Al-Mustadrak" (3/192) and also by al-Bayhaqī in " As-Sunan al-Kubra " (8/173) in a similar wording.

for the matter in which Muʿāwiyah and I disagreed, it is either the right of the one who is more entitled to it or my right, which I have relinquished for the sake of the welfare of this nation." He then said, ﴿And I know not; perhaps it is a trial for you and enjoyment for a time.﴾ Then he fell silent.

[Qur'an 21: 112] ﴿[The Prophet] has said, "My Lord, judge [between us] in truth.﴾ means, judge between us and those who do not believe me.

﴿in truth﴾ and Allah does not judge except with truth and fairness.

There are two interpretations of this verse: the first is that "in truth" means punishment, as if the Prophet hastened the punishment of his people, so they were punished on the day of Badr. The evidence for this interpretation is the verse that reads, ﴿Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth.﴾ [7:89]

Qatādah said: Whenever the Prophet witnessed a battle, he would say, **"My Lord, judge [between us] in truth."**

The commentators with a linguistic approach said that it means: O Lord, judge with your true judgment. So, the word judgment was omitted.

- The scholars of recitation differed regarding this verse. Ḥafṣ recited, [Qāla i.e., he said] as a declarative sentence, while Abū Jaʿfar recited it as [Qul i.e., say] as an imperative verb.
- They also differed regarding the recitation of [Rabbi-ahkum]. Abū Jaʿfar recited it as [Rabbu-aḥkum] with a ḍammah on the letter bāʾ as a vocative sentence.

Aḍ-Ḍaḥḥāk and Yaʿqūb recited, [Rabbī Aḥkum] by adding a yāʾ to the word "Rabb", meaning: Allah, may He be glorified, is the most just of all judges.

This is an incorrect mode of recitation, for it contradicts the wording of the Qurʾānic text and the scholars of recitation. The rest of the scholars of recitation recite it as [Rabbi-aḥkum] as a supplication.

﴿And our Lord is the Most Merciful, the one whose help is sought against that which you describe."﴾

Sūrat Al-Ḥajj (The Pilgrimage)

The Chapter of Al-Ḥajj [no. 22] was revealed in Makkah, except for six verses that were revealed in Medina. These six verses are from {These are two adversaries…} [Verse: 19] to {…and they were guided to the path of the Praiseworthy} [Verse: 24]. The Chapter consists of five thousand one hundred and seventy-five letters, one thousand two hundred and ninety-one words, and seventy-eight verses.

[1876][(1)] Imam Abū Isḥāq Al-Thaʿlabiyy, may Allah have mercy on him, narrated to us that Abū Al-Ḥusayn ʿAliyy ibn Muḥammad ibn Al-Ḥusayn Al-Jurjāniyy told us more than once that Abū Bakr Aḥmad ibn Ibrāhīm Al-Ismāʿīliyy narrated from Abū Ash-Shaykh ʿAbdullāh ibn Muḥammad Al-Aṣbahāniyy from Abū Isḥāq Ibrāhīm ibn Sharīk from Aḥmad ibn Yūnus Al-Yarbūʿiyy from Salām ibn Sulaym Al-Madāʾniyy from Hārūn ibn Kathīr from Zayd ibn Aslam from his father from Abū Umāmah from Ubayy ibn Kaʿb that the Messenger of Allah (P.B.U.H) said, **"Whoever recites the Chapter of Al-Ḥajj, it is as though they have performed Ḥajj and ʿUmrah and will receive the reward of all those who have gone on the Ḥajj and ʿUmrah in the past and the future."**

[Qur'an 22: 1] ﴿O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing﴾

The meaning of the word [zalzalat] (translated here as 'convulsion') means to put the earth into a state of commotion, agitation, or violent motion.

[Qur'an 22: 2] ﴿On the Day you see it﴾ referring to the Hour ﴿every nursing mother﴾ meaning, one having with her a child which she suckles for someone else. This is the opinion of the scholars of Kūfah.

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(1) **[1876] The assessment of the reliability of the chain of transmitters:** The Ḥadīth is extremely weak due to Salam Al-Madayni who is considered abandoned in Ḥadīth. Moreover, the text of the Ḥadīth is fabricated as previously mentioned in various versions.

The scholars of Baṣrah said that it means a mother who is breastfeeding her child.

﴿will be distracted from that [child] she was nursing,﴾

- Ibn ʿAbbās said that the word [tazhalu] means 'be distracted'.
- Ad-Dahhak said that it means 'neglect'.
- Ibn Ḥayyān said that it means 'Forget'.

The Arabs used this verb when they are caused to forget, neglect, or be unmindful of something. The poet said: "His heart has awakened and left behind youth, love, and infatuation."

﴿and every pregnant woman will abort her pregnancy,﴾ because of the intensity of the horror on the Day of Judgment.

﴿and you will see the people [appearing] intoxicated while they are not intoxicated;﴾

Al-Ḥasan said: It means that mankind will be in a drunken state due to their fear, but they are not in a drunken state due to a drink.

The commentators with a linguistic approach said that it is a metaphorical expression, meaning 'you will see people as if they were intoxicated.' The evidence for such interpretation is the mode of recitation of Zarʿah ibn ʿAmr ibn Jarīr, [Wa Tura An-Nāsu] i.e., people are seen, instead of [Wa Tara An-Nāsa] i.e., you will see people.

[sukaara] (translated here as 'intoxicated')

The scholars of Kūfah except ʿĀṣim recited it as [Sukrā] without the letter alif, while the rest recited it as [sukaara], and both modes of recitation are used by the Arabs.

﴿but the punishment of Allah is severe﴾

ʿImran ibn Ḥuṣayn, Abū Saʿīd Al-Khudriyy, and others narrated that these two verses were revealed at night during the Battle of Banū Al-Muṣṭaliq while they were still in Khuzāʿah, and the people were walking. Then the Messenger of Allah called out and they urged their mounts until they were around him. He recited these two verses to them, and no one wept more than that night.

When they woke up in the morning, they did not take down the saddles from their animals, nor did they strike their tents or cook any food. The people were either sitting or standing, sad and deep in thought. The Messenger of Allah asked them, **"Do you know what Day that is?"** They said, "Allah and His Messenger know best." He said, **"That is the Day on which Allah will say to Adam, 'Send forth (those of your progeny) who are to be sent to the Fire.' He will say, 'O Lord, how many are to be sent to the Fire' Allah will say, 'From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.'"** The Muslims started to weep, saying, "So who will be saved, O Messenger of Allah?" He said, **"Rejoice, and follow a middle course in worship or something near to it, for you will be counted with two creations who are immense in numbers; Yaʿjūj and Maʾjūj."** Then he said, **"I hope that you will be a quarter of the people of Paradise."** On that, they glorified Allah and praised Him. Then he said, **"I hope that you will be a third of the people of Paradise."** On that, they glorified Allah and praised Him. Then he said, **"I hope that you will be half of the people of Paradise."** On that, they glorified Allah and praised Him. Then he said, **"I hope that you will be two-thirds of the people of Paradise."** On that, they glorified Allah and praised Him. The Prophet added, **"The people of Paradise are one hundred and twenty ranks, eighty of which are my nation. The parable of you and the disbelievers is that you are like a mark on the foreleg of an animal, or a mole on the flank of a camel. Rather you are like a black hair on (the body of) a white ox or like a white hair on the body of a black ox."**(1)

(1) In version (J) of the introduction and conclusion, "like a white hair on a black ox".
- Ḥadīth verification:
- Firstly, the narration of Abū Saʿīd Saʿd al-Khudr :
- Narrated by al-Bukhāri in his book of Tafsir, in the explanation of Surat Al-Ḥajj under the chapter "And you will see the people as if they were intoxicated" (4741) in a similar wording without mentioning the story in the beginning.
- Also, narrated in his book of Al-Anbiyaʾ under the chapter "The Story of Yājūj and Mājūj " (3348).
- It is also narrated by Muslim in his book of Iman under the chapter "Allah said to Adam, bring forth the group of every 1,999" (379) in a similar wording without mentioning the story in the beginning.
- Secondly, the narration of Imran ibn Al-Husain:

Then the Prophet said, **"Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account."** ʿUmar said, "(Are they really) Seventy thousand?" The Prophet said, **"(He gave me more,) with each one, another seventy thousand."** ʿUkkāshah ibn Miḥṣan then stood up and said, "O Messenger of Allah, supplicate Allah that He should make me one among them." The Prophet said, **"You are one among them."** A man from the Anṣār stood up and said, "O Messenger of Allah, supplicate Allah that He should make me one among them." The Prophet said, **"ʿUkkāshah has preceded you (in this matter)."**

[Qur'an 22: 3] ﴿And of the people is he who disputes about Allah without knowledge﴾

This verse was revealed regarding An-Naḍr ibn Al-Ḥārith who used dispute about Allah without any knowledge. He would say, "The angels are Allah's daughters and the Qurʾān is [a collection of] the fables of the ancients." In addition, he would deny the Resurrection and the bringing back to life those who had become dust. ﴿and follows﴾ in their manner of disputing about Allah without any knowledge ﴿every rebellious devil﴾

[Qur'an 22: 4] ﴿It has been decreed﴾ for every devil ﴿that whoever turns to him﴾ and follows him, ﴿he﴾ referring to the devil ﴿will misguide him﴾ referring to whoever follows the devil ﴿and will lead him to the punishment of the Blaze﴾ The interpretation of the verse is that it has been decreed that Satan will lead his followers astray and call them to Hell. Then in the following verse, Allah established proof against those who deny the Resurrection.

[Qur'an 22: 5] ﴿O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust,﴾ The word, "you"

- Narrated by At-Tirmidhī in his book of Tafsir under the chapter "And who from Surat Al-Ḥajj " (3168, 3169) in a similar wording and he said: this Hadith is Hasan Ṣaḥīḥ.
- Also, narrated by Al-Hakim in "Al-Mustadrak" (2/417) and he said: this Ḥadīth has a Ṣaḥīḥ Isnad (authentic chain of narrators), and adh-Dhahabī authenticated it.
- And narrated by Bayhaqī in " As-Sunan al-Kubra " (6/410) in a similar wording and its chain of narration is Ṣaḥīḥ.

means: Your father, Adam, who is the origin of the offspring and the father of mankind.

﴿then﴾ his offspring are ﴿from a sperm-drop (i.e., Naṭfah),﴾ that is semen.

﴿then from a clinging clot (i.e., ʿAlaqah),﴾ meaning, congealed blood.

﴿and then from a lump of flesh (i.e., Muḍghah),﴾ meaning, a chewed-like piece of meat.

﴿formed and unformed﴾

Ibn ʿAbbās and Qatādah said that it means: Either its creation is complete or not.

Mujāhid said that it means: Shaped or unshaped (aborted fetus).

ʿAbdullāh ibn Masʿūd, may Allah be pleased with him, said: when the seed becomes a lump of flesh after passing through different stages, the angel responsible to watch the progressive development of each individual then seeks guidance from Allah saying, "O Lord, formed or unformed?" That is, whether it is His will that the lump of flesh should be allowed to grow and become a living human being. If Allah says it is "unformed" then the womb aborts the fetus and it does not reach the higher stages leading to a live birth. On the other hand, if Allah says that it is "formed" then the angel asks Him whether it is to be a boy or a girl, wretched or fortunate, how long it will live, how it will spend its life, and when it will die. The angel is given information on all these matters then and there.

﴿that We may show you.﴾ The perfection of our ability and wisdom in disposing of the phases of your creation.

﴿And We settle in the wombs whom We will﴾ without being ejected or aborted ﴿for a specified term,﴾ that is the time of giving birth to the baby in a complete shape and duration. ﴿then We bring you out﴾ of the wombs of your mothers ﴿as a child,﴾ meaning, as young babies. Allah didn't say, "Children" in the plural form because the Arabs sometimes refer to the plural by using a singular noun. The poet said, "……Verily, the haters are my emir (i.e., not in control over me)," he didn't say emirs.

﴿and then [We develop you] that you may reach your [time of] maturity.﴾ that is when people reach the perfection of intellect and powers.

﴿And among you is he who is taken in [early] death,﴾ before reaching the time of maturity.

﴿and among you is he who﴾ lives long until he ﴿is returned to the most decrepit [old] age﴾ that is senility and dotage.

﴿so that he knows, after [once having] knowledge, nothing.﴾ Then Allah clarified another proof for the Resurrection and bringing the dead back to life. He said:

﴿And you see the earth barren,﴾ meaning, you see it dry with no trace of crops and vegetation, like the ashes of a fire.

﴿but when We send down upon it rain, it quivers﴾ with plants ﴿and swells﴾ meaning that it grows and becomes big after the coming of rain ﴿and grows [something] of every beautiful kind﴾ meaning, beautiful in appearance and with delightful fragrances.

[Qur'an 22: 6] ﴿That﴾ referring to the evidence that Allah has mentioned ﴿is because Allah is the Truth﴾ meaning, the Constant and the Permanent.

﴿and because He gives life to the dead and because He is over all things competent﴾

[Qur'an 22: 7] ﴿And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves﴾

[Qur'an 22: 8] ﴿And of the people is he who disputes about Allah without knowledge or guidance﴾ meaning, with no correct rational thought or proof.

﴿or an enlightening book [from Him]﴾ This verse was revealed regarding An-Naḍr ibn Al-Ḥārith.

[Qur'an 22: 9] ﴿Twisting his neck [in arrogance]﴾ [thaniya ʿitfihi]

Ibn ʿAbbās said that it means, "Too proud." The Arabs say, [Ja'a fulanun thaniya ʿitfihi] meaning, he came magnifying himself or behaving proudly and arrogantly.

Mujāhid and Qatādah said: Twisting his neck.

ʿAṭiyyah and ibn Zayd said: Turning away from the truth to which he is called out of pride and arrogance.

﴿to mislead [people] from the way of Allah. For him in the world is disgrace, and We will make him taste on the Day of Resurrection the punishment of the Burning Fire [while it is said]﴾

[Qur'an 22: 10] ﴿"That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."﴾

[Qur'an 22: 11] ﴿And of the people is he who worships Allah on an edge.﴾

This verse was revealed about some nomadic Arabs who used to travel from the desert to Medina to see the Messenger of Allah (P.B.U.H). If one of them had, during such visits, good health, or his mare gave birth to seemly foals or his wife gave him a boy, such that his wealth and cattle multiplied - he would be pleased and well contended. He would say, "Since I embraced this religion, I have not seen anything but good." If, on the other hand, he fell ill, during such visits, or his wife gave birth to a girl, or his foals were stillborn, such that he lost his wealth, or such that the payment of alms to him was delayed - the devil would come to him and whisper, "Since you embraced this religion, you have not gained anything but evil," and thus he would renounce his religion. Allah, therefore, revealed, ﴿And of the people is he who worships Allah on an edge.﴾ The phrase "on an edge" means on a weak foundation, uncertain and unsteady in their worship.

- Mujāhid said: it means in doubt.
- The commentators with a linguistic approach said that it means weakness in worship, such as the one who stands on an edge that is unstable and shaken.
- Others say that it means following their desire in all conditions and circumstances. Had they worshiped Allah during times of ease or show patience during times of hardship, they wouldn't have been worshiping Allah on an edge.

- Al-Ḥasan said that it refers to the hypocrite who worships Allah only with their tongue, without sincerity in their heart.

﴿If he is touched by good,﴾ such as being healthy in body and having plenty of provision.

﴿he is reassured by it;﴾ means he is pleased with it and feels secure.

﴿but if he is struck by trial,﴾ means if a calamity strikes him, or if he falls into sickness, poverty, or other hardship.

﴿he turns on his face [to the other direction].﴾ means that he reverts to disbelief, returning to his previous state of disbelief.

﴿He has lost [this] world and the Hereafter.﴾

Instead of [khasira i.e., lost], Ḥumayd, Al-Aʿraj, and Zayd from Yaʿqub recited, [Khāsir i.e., loser] by adding an alif, based on the measure of [Fāʿil].

﴿That is what is the manifest loss﴾

[Qur'an 22: 12] ﴿He invokes instead of Allah that which neither harms him﴾ if he disobeys him ﴿nor benefits him.﴾ if he obeys him ﴿That is what is the extreme error﴾ as he has gone too far away from the truth.

[Qur'an 22: 13] ﴿He invokes one whose harm is closer than his benefit﴾

The grammarians differed as to the meaning of the letter lām in the verse in Allah's saying [laman]. Some of them said that it is a relative particle, meaning, "He invokes one whose harm is closer than his benefit."

On the other hand, Az-Zajjāj and Al-Farrāʾ claimed that it entails an oath, meaning, "He invokes one, -by Allah- his harm is closer than his benefit."

﴿how wretched the protector﴾ means the supporter ﴿and how wretched the associate﴾ [Al-ʿAshīr] (translated here as 'the associate') refers to the idols, as the polytheists used to visit them and spend time with them like close associates.

[Qur'an 22: 14] ﴿Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends﴾

[Qur'an 22: 15] ﴿Whoever should think that Allah will not support him in this world and the Hereafter﴾

The scholars differed about who is referred to by the pronoun "him". Most of the commentators said that it refers to Prophet Muḥammad (P.B.U.H).

Qatādah said: Whoever should think that Allah will not support His Prophet in this worldly life, ﴿let him extend a rope to the sky (i.e., ceiling)﴾ of the house and let him suffocate himself until he is about to die ﴿then cut off﴾ the rope after suffocating himself ﴿and let him see: will his effort remove that which enrages [him]?﴾

This is the opinion of most of the interpreters. The meaning of the verse is that they should imagine this matter in their own mind, and not carry it out in reality, because if they suffocate and die, they will not be able to cut off the rope and see.

Al-Ḥusayn ibn Al-Faḍl opined: This is like saying to the envious or the stubborn, "If you do not accept this, then suffocate yourself."

Ibn Zayd said: In this verse, the word sky refers to the real sky, and the meaning of the verse is: Whoever thinks that Allah will not aid His Prophet, and seeks to cut him off from his religion and command, let him cut that off from its root from where it comes to him, for its root is in the sky ﴿let him extend a rope to the sky﴾. Then let him cut off the revelation that comes to the Prophet from Allah, for he cannot cut him off until he cuts off the root from him. So let him see if he can alleviate his anger with this action.

It was mentioned that this verse was revealed about a group of Asad and Ghaṭfān who were slow to accept Islam and said, "We fear that Muḥammad will not be aided and the alliance between us and our Jewish allies will be severed, so they will not trade with us or shelter us." So Allah said to them, "Whoever is hasty for Allah's aid to Muḥammad, let him suffocate himself, and let him see whether his haste in that matter is the cause of his anger." Thus, his haste for Allah's aid to Prophet Muḥammad will not cause his victory to come about before its time.

Mujāhid said: The pronoun "him" refers to the object pronoun "Whoever". So the meaning of the verse is that whoever thinks that Allah will not support him in this world and the Hereafter, let him extend a rope to the ceiling of the house, then let him suffocate himself to see whether his plan can remove ﴿that which enrages [him]﴾ while he is fearing that he will not be provided for.

The "support" according to this opinion is sustenance. The Arabs say, "Whoever aids me, Allah will aid him," meaning, "Whoever gives to me, Allah will give to him."

Abū ʿUbaydah said, "The Arabs say, 'aided land,' meaning 'rained upon,' because Allah, glorified and exalted, gave it rain."

Al-Faqʿasiyy said in his poetry: "You do not give a person more than their share, nor do you possess the portion that rain supports."

The scholars differed about the meaning of the particle "mā" in His saying, [mā Yaghīẓ] ﴿that which enrages [him]﴾

The first opinion is that it is a relative particle, meaning, "Will his effort remove that which enrages him?"

The second opinion is that it gives the meaning of a verbal noun or gerund, meaning, "Will his effort remove his rage?"

[Qur'an 22: 16] ﴿And thus have We sent the Qurʾān down as verses of clear evidence and because Allah guides whom He intends﴾

[Qur'an 22: 17] ﴿Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah﴾ meaning, the idolaters.

Qatāda said, "Religions are five: four are for Satan and one is for the Merciful."

﴿Indeed, Allah will judge﴾ and decide ﴿between them on the Day of Resurrection. Indeed Allah is, over all things, Witness﴾

The grammarians said: [Inna Allah] (Indeed, Allah) is the predicate of the statement [Inna alladhina] (Indeed, those) just as you say [Inna Zaydan inna al-

khaira ʿindahu lakathirun] (Indeed, Zayd, indeed, good is plentiful with him). Like the words of the poet: "Verily, the Caliph, verily, Allah has bestowed upon him, A cloak of sovereignty that brings the hope of a good end."

[Qur'an 22: 18] ﴿Do you not see﴾ with your heart and eyes ﴿that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?﴾

Mujāhid said: Their prostration is the casting of their shadows.

Abū Al-ʿĀliyah said: There is no star, sun, or moon in the sky except that it falls prostrate to Allah when it sets, and it does not rise until it has been granted permission, and it proceeds from the right side until it returns to its rising place.

The scholars of reality said: The prostration of inanimate objects and things that cannot reason is a demonstration of their humbleness and subjugation, as well as the perfection of Allah's creation that leads the rational beings to prostrate to Allah, the Almighty.

As the poet said, "And in everything there is a sign, indicating that He is the One."

﴿But upon many the punishment has been justified.﴾ meaning that many among the people deserve punishment because they deny and refuse to prostrate to Allah, while at the same time, their shadows prostrate to Him. This was stated by Mujāhid.

It is also said that prostration to Allah means submission to Him, acknowledging Him with what reason requires and compels him to do, even if he denies other matters.

[1877][(1)] Abū Al-Qāsim ibn Ḥabīb narrated to me from Abū Bakr ibn ʿAbdūs that he said, "The figurative meaning implied in this verse is that

(1) **[1877] The assessment of the reliability of the chain of transmitters:** Abu al-Qasim spoke about it, and Ibn Abdoos did not mention any criticism or alteration.
The authentication of Ḥadīth: See: "Tafsir Abi Al-Qasim Al-Habibi" (p. 197).

many people prostrate to Allah, while many others who deserve punishment refuse to do so."

﴿And he whom Allah humiliates - for him there is no bestower of honor.﴾

The majority of the scholars of recitation recited it as [mukrim] i.e., bestower of honor, while Ibrāhīm ibn Abū ʿAblah recited it as [mukram] with a fatḥah on the letter rāʾ, meaning, honoring (verbal noun). This is similar to Allah's saying: ﴿Cause me to enter a sound entrance [mudkhala]﴾ [17:80] and ﴿Let me land at a blessed landing place [munzala]﴾ [23:29].

﴿Indeed, Allah does what He wills﴾

[Qur'an 22: 19] ﴿These are two adversaries who have disputed over their Lord.﴾ meaning, about His religion and His command.

The commentators differed regarding who these two adversaries are. Qays ibn ʿAbbād reported that he heard Abū Dharr say, "I swear by Allah that this verse was revealed about the following six: Ḥamzah ibn ʿAbdul-Muṭṭalib, ʿAliyy ibn Abū Ṭālib, ʿUbaydah ibn Al-Ḥārith (may Allah be pleased with him), ʿUtbah, Shaybah ibn Abū Rabīʿah, and Al-Walīd ibn ʿUtbah (may Allah curse them)." ʿAliyy said, "I will be the first to kneel down on the Day of Resurrection to dispute over my opponents before Allah Almighty."

Hilāl ibn Yasāf and ʿAṭāʾ ibn Yasār agreed with this opinion.

Ibn ʿAbbās said: This refers to the people of the Book. The latter said to the believers, "We have a better right to Allah than you; our Scripture is older than yours and our prophet came before your prophet." The believers said, "It is us who have a better right to Allah than you; we believe in Muḥammad and in your prophet as we believe in all revealed Scriptures. You have recognized our prophet but refrained from believing in him. You disbelieved in him only because you envied him resentfully. This was their issue of contention regarding their Lord."

Mujāhid, ʿAṭāʾ ibn Abū Rabāḥ, ʿĀṣim ibn Abū An-Nujūd, and Al-Kalbiyy said, "This refers to all the believers and the disbelievers of all religions."

ʿIkrimah said: This refers to Paradise and Hell as they fell into dispute. The Hell said, "Allah Almighty created me for His punishment," while the Paradise said, "Allah Almighty created me for His mercy." The evidence for this interpretation is the following report:

[1878][(1)] Abū Saʿīd Muḥammad ibn ʿAbdullāh ibn Ḥamdūn narrated that Abū Ḥāmid Aḥmad ibn Muḥammad ibn Al-Ḥasan Al-Ḥāfiẓ narrated from Muḥammad ibn Yaḥyā Al-Dhuhaliyy, ʿAbdur-Raḥmān ibn Bishr Al-ʿAbdiyy, and Aḥmad ibn Yūsuf Al-Salamiyy from ʿAbdur-Razzāq ibn Hammam Al-Ḥamayriyy from Maʿmar ibn Rāshid from Hammām ibn Munabbih that Abū Hurayrah narrated the Prophet (P.B.U.H) as saying, **"The Paradise and the Hell fell into dispute and the Hell said, 'I have been distinguished for accommodating the haughty and proud in me,' and the Paradise said, 'What is the matter with me that the meek and the humble amongst people and the downtrodden and the simple enter me?' Thereupon Allah said to Paradise, 'You are a (means) of My Mercy. I shall show mercy through you to one whom I wish from amongst My**

(1) **[1878] The assessment of the reliability of the chain of transmitters:** Its men are trustworthy, except for the sheikh of the compiler who was not mentioned with any criticism or praise.

The authentication of Ḥadīth: It was narrated by Al- Bukhāri in the book of Tafsir, the interpretation of Surah Qaf, chapter on the verse: "And they say, "Is it a fact that when we have died and become dust, we will indeed be [brought] forth alive?" (4850). In the book of Tawḥīd, chapter on what has been mentioned in the saying of Allah the Almighty: "Indeed, the mercy of Allah is near to the doers of good" (7449) in a similar manner.

- It was also narrated by Muslim in the book of Paradise, its description, and its people, chapter: "The arrogant will enter Hellfire and Paradise will be entered by the weak" (2846).
- It is most likely that the reason for the revelation of the verse is what happened on the day of Badr from the fighting between the believers and the Quraysh, because of the authenticity and clarity of the Ḥadīth that it is the reason for the revelation, and because it came from the companions, may Allah be pleased with them.
- However, the focus is on the general wording, not the specific reason. Thus, it also includes the arguments that took place between the people of Paradise and Hell, and what was mentioned about the disputes among the believers of the People of the Book. This does not include weak narrations.

servants.' Then Allah said to Hell, 'You are a (sign) of My chastisement and I shall chastise through you anyone whom I wish from amongst My servants and both of you, would be full.' And as regards the Hell, it would not be full until Allah, the Exalted and Glorious, places His foot therein, and it would say, 'Enough, enough, enough,' and it would be then full and the one part would draw very close to the other one and Allah would not treat unjustly anyone amongst His creation and He would create another creation for the Paradise (to accommodate it)."

Then Allah clarified the fate of the two parties and said, ﴿But those who disbelieved will have cut out for them garments of fire.﴾

Saʿīd ibn Jubayr said: "garments of fire" refers to molten brass that will be poured on the disbelievers, and there is nothing more intense in heat than it.

﴿Poured upon their heads will be scalding water﴾ meaning, boiling water.

Abū Hurayrah narrated that the Prophet (P.B.U.H) said, **"Indeed, scalding water will be poured over their heads. The scalding water will penetrate until it finds its way to his insides. Then whatever is inside him will fall out until it pours over his feet while it melts away. Then he will be reformed to how he was."**

[Qur'an 22: 20] ﴿By which is melted that within their bellies and [their] skins﴾

The boiling water which is poured upon their heads will cause the fats and organs inside their bodies to melt and their skin to burn and peel away.

The poet said, "She bearing water to a castaway, cast upon a plain, which the sun was melting, or severely affecting, and which did not melt," meaning which endured the sun's melting it.

[Qur'an 22: 21] ﴿And for [striking] them are maces of iron﴾

They will also be whipped with maces of iron as a form of punishment.

[Qur'an 22: 22] ﴿Every time they want to get out of Hellfire from anguish, they will be returned to it,﴾ They will be driven back therein.

According to the narration of Al-Aʿmash from Abū Ẓibiyān, it was mentioned that the inhabitants of the Fire try to escape when Hell boils over, and they are thrown up to the top of its gates. They try to exit, but the keepers of Hell return them to it, using the iron whips to punish them.

﴿and [it will be said], "Taste the punishment of the Burning Fire!"﴾

The phrase "Taste the punishment of the Burning Fire!" is a warning of the intense pain and suffering that they will experience in the Hellfire. The word "taste" is used metaphorically to indicate that they will fully experience the pain and torment of Hellfire.

[Qur'an 22: 23] ﴿Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl,﴾

[lu'lu'aa] (translated here as 'pearl')

ʿĀṣim and the scholars of Medina recited it in the accusative case as [lu'lu'aa] in this verse and the verse in Sūrat Fāṭir. Their evidence is that it was written with an alif in all the copies of the Qurʾān.

On the other hand, the rest of the scholars of recitation recited it as [LuʾluʾinLu'lu'in] in the genitive case like the word [Dhahab i.e., gold].

Then they disagreed on whether or not they should write the letter alif at the end of the word.

Abū ʿAmr said: The letter alif should be written, like the words [qaloo - kanoo].

Al-Kisāʾiyy said: The Hamzah should be pronounced because it is one of the letters of the Arabic language.

As for Yaʿqūb, he recited it in the accusative case here and in the genitive case in Sūrat Fāṭir, based on the copies of the Qurʾān, as it was written in all copies with alif here, and without alif there.

﴿and their garments therein will be silk﴾

[Qur'an 22: 24] ﴿And they had been guided [in worldly life] to good speech,﴾ which is saying "Lā Ilāha Illallāh" (i.e., there is no God but Allah).

Ibn Zayd said: The good speech is saying "Lā Ilāha Illallāh" (i.e., there is no God but Allah), Allāhu Akbar (Allah is the Greatest), and Alḥamdulillāh (i.e., praise be to Allah). This is similar to Allah's verse, ﴿To Him ascends good speech.﴾ [35:10]

﴿and they were guided to the path of the Praiseworthy﴾ which is the religion of Allah.

[verse: 25] ﴿Indeed, those who have disbelieved and avert [people] from the way of Allah﴾

The verb [kafaroo] (translated here as 'disbelieved') is in the past tense, while the verb [yasuddoona] (translated here as 'avert') is in the future tense. The use of the future tense here is meant to convey the continuous nature of their denial and hindrance. This is similar to Allah's saying, ﴿Those who have believed and whose hearts are assured by the remembrance of Allah﴾ [13:28] where the future tense [are assured] is linked to past tense [believed].

Some scholars said: The verb form is in the future, but it is used to refer to the past, meaning, "those who have disbelieved and **averted** [people] from the way of Allah."

﴿and [from] Al-Masjid Al-Ḥarām, which We made﴾ created and built ﴿for the people﴾ as a whole, not just a select few. ﴿equal are the resident therein﴾ the dweller ﴿and one from outside﴾ meaning, the visitor from another country.

Ḥafṣ and Rūḥ recited the word "equal" as [sawa'an] in the accusative case, while the rest of the scholars of recitation recited it as [sawa'un] in the nominative case.

The scholars differed in the interpretation of the verse. Some said, "﴿ equal are the resident therein and one from outside﴾ in their respect for its sanctity, performing their religious rituals, and fulfilling their obligations to Allah therein." This was the opinion of Mujāhid.

- Others said, "They are equal in their dwelling [in Makkah], and neither of them has more right to a dwelling than the other." This verse was used to prohibit the renting of houses in Makkah, and they disapproved of renting them during the pilgrimage season.
- ʿAbdullāh ibn ʿUmar said, "Both eating a forbidden food and renting a house in Makkah are equal in their sinfulness."

- ʿAbdur-Raḥmān ibn Sābit said: When the pilgrims arrived in Makkah, none of the people of Makkah had a greater right to his house than the pilgrims. So when a man found an empty place, he would dwell in it, and thus thefts occurred among them. When a man built a gate on his house, ʿUmar sent to him, saying, "Did you build a gate to prevent the pilgrims of the House of Allah?" He said, "No, I just placed it to guard their belongings." And this is what Allah meant by, ﴿equal are the resident therein and one from outside﴾ He said: The visitor is like the resident in terms of having no greater right to a dwelling than anyone else unless he has arrived at his dwelling first.
- Ibn ʿAbbās, Ibn Jubayr, Ibn Zayd, and Bādhān agreed with this opinion and said, "They are equal in terms of houses and dwellings." But the first opinion is closer to the truth.

[1879](1) Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn narrated to me that

(1) **[1879] The assessment of the reliability of the chain of transmitters:** It includes Dhufran, who was not mentioned with any criticism or praise.
The authentication of Ḥadīth: See: "Adab Al-Shafi'i" by Al-Bayhaqi 1/212-214, and its chain of narration is weak.
- And Al-Qasim Al-Zahabi mentioned the story in " Siyar A'lam al-Nubala " 10/68, in summary. Ibn Kathīr also mentioned it in " Tafsir al-Qur'an al-'Azim" 10/35, and he said that it happened in the mosque of Khaif, and Imam Ahmad was present with them. Zayla'i mentioned it in " Nasab al-Ra'ya Li Ahadith al-Hidayah " 4/266, and al-Suyūṭī in " Tabaqat Al-Shafi'iyah Al-Kubra " 2/89.
- Issue of selling and renting houses in Mecca:
- Scholars have differed regarding the sale and rental of houses in Mecca, and their opinions can be divided into three categories:
- The disagreement in this issue is based on two principles:
- First principle: Whether Mecca belongs to its people or to the general public, and this principle is based on the dispute regarding the conquest of Mecca, whether it was by force or through a peace treaty.
- And what seems more likely, Allah knows best, is that the conquest of Mecca was by force, as the Muslims entered Mecca forcefully, as evidenced by:

1 - The statement of the Prophet (PBUH) in the authentic Ḥadīth of Abu Shuraih Al-'Adawi : "If anyone violates the sanctity of Mecca by fighting in it, then say to him, 'Allah has given permission to His Messenger and has not given permission to you. And He has given me permission for a portion of the day, and its sanctity has been restored today as it was yesterday." If the entry was peaceful, this Ḥadīth

Ẓufrān ibn Al-Ḥasan narrated from Abū Muḥammad ibn Abū Ḥātim from

would not have been relevant, which indicates that the conquest of Mecca was by force.

2 - The Ḥadīth of Anas ibn Mālik that the Prophet (PBUH) entered Mecca on the Day of the Conquest with his head bowed, and when he removed it, a man came to him and said, "Ibn Khatal is clinging to the curtain of the Ka'bah." The Prophet (PBUH) said, "Kill him." (Book of Hunting and Slaughtering, Chapter on Entering the Sanctuary and Mecca without Ihram, Ḥadīth #1846)

3 - No one has reported that the Prophet (PBUH) made peace with the people of Mecca on the Day of the Conquest, nor did anyone come to him seeking peace.

4 - Peace implies general security, and if the Prophet (PBUH) had made peace with the people of Mecca on the Day of the Conquest, he would not have given security to those who had closed their doors on him, or entered the mosque or the house of Abū Sufyān.

- Second principle: Is the intended meaning of the phrase " Al-Masjid al-Ḥarām " (the Sacred Mosque) referring only to the mosque itself, or does it refer to the entire sanctuary?

- What seems more likely is that the intended meaning of " Al-Masjid al-Ḥarām " is the mosque itself, because the mosque is the intended destination of the Prophet (PBUH) and the Muslims, and it is what people who come to Mecca seek. People do not come to Mecca, whether in the past or present, except to honor the Ka'bah. Therefore, people are equal in honoring the Ka'bah but not equal in the status of Mecca itself, and Allah knows best.

- First Opinion Evidence:

1 - The intended meaning of the phrase " Al-Masjid al-Ḥarām " in the verse is all the sanctuaries due to its frequent use in the texts, as in the following verses:

- "All glory be to Him who took His servant by night from Al-Masjid al-Ḥarām to al-Masjid al-Aqṣā " [Surah Al-Isrā :1]

- "Except for those with whom you made a treaty near al-Masjid al-Haram" [Surah At-Tawbah :7]

2 - The phrase "this town whose Lord has sanctified it" [Surah An-Naml :91] indicates that what is sacred cannot be sold.

3 - What ad-Dāraquṭnī narrated from al-Ḥusayn ibn Ismā'īl who narrated from Aḥmad ibn Muhammad ibn Yahya ibn Said, who narrated from Abdullah ibn Numair, who narrated from Ismail ibn Ibrahim ibn muhājir, who narrated from his father, who narrated from Abdullah ibn Babah, who narrated from Abdullah ibn ʿAmr, that the Prophet (PBUH) said: "Makkah is a sanctuary that cannot be sold, and its houses cannot be rented." ad-Dāraquṭnī said in "Al-Sunan" 3/58: "Ismail ibn Ibrahim ibn muhājir is weak, and no one else narrated this Ḥadīth from him."

- Al-Hakim also narrated it in "Al-Mustadrak" 2/61 from Abu al-Walid al-Faqih, who narrated from Ja'far ibn Ahmad al-Shaman, who narrated from Ahmad ibn

Abū Ismāʿīl At-Tirmidhiyy in Makkah in 260 AH that Isḥāq ibn Rāhawayh said: Al-Shāfiʿiyy and I were studying together in Makkah and we discussed the issue of renting the houses in Mecca. He used to allow it, while I didn't. Al-Shāfiʿiyy then mentioned a Ḥadīth and remained silent. I took the opportunity to speak and continued discussing the topic. When I finished, I whispered to my friend from Marw, speaking in Persian. He responded in the same

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Muhammad ibn Yahya ibn Said with a similar wording. Al-Hakim said: "This Ḥadīth has a sound chain of transmission and was not narrated by Al- Bukhāri or Muslim."

- Second Opinion: Whoever holds the view that it is permissible to sell and delay the transfer of ownership of houses in Makkah, and this is the opinion of Al-Shafi'i and the Hanafi school of thought.
- Evidence for the Second Opinion:
- Its proponents used the evidence mentioned in the story of the debate between al-Shafi'i and Isḥāq ibn Rāhwayh, as previously mentioned.
- **The Third Opinion:**
- The one who holds the view that it is permissible to sell and rent houses in Mecca, but they cannot be owned or inherited, is Imam Aḥmad. However, the stronger opinion, and Allah knows best, is that it is permissible to sell and rent houses in Mecca outright, based on the sound evidence supporting this view. The evidence clearly indicates that the houses in Mecca belong to their owners, and the people of Mecca have always had the right to use their houses as they see fit, both in the past and present. Moreover, if the houses in Mecca were not owned, rented, or leased, no one would be responsible for their maintenance, cleanliness, or upkeep.
- As for the rebuttal to those who hold the view that selling and renting houses in Mecca is forbidden, it is as follows:
- Firstly, their evidence does not explicitly forbid it, and the basis for their argument from the Quranic verses is weak. This is because the prohibition specifically applies to the mosque, not to other areas within the Haram, as the verse itself indicates.
- Secondly, their argument from the Ḥadīth of Abdullah ibn Amr is weak because it contains the name of Ismail ibn Ibrahim ibn Muhajir, who is a weak narrator, as confirmed by ad-Dāraquṭnī and Ibn Ḥajar in Taqrib al-Tahdhib.
- To delve further into the issue, one can refer to the following sources: "Masail al-Imam Ahmad" by Ishaq al-Naysābūrī , vol. 1, p. 149; " al-Bahr ar-Raiq sharh Kanz ad-Daqaiq " by Ibn Najim al-Hanafi, vol. 8, p. 7; "Al-Ashbah wa al-Naza'ir ala Madhhab Abi Hanifa" by Ibn Najim al-Hanafi, p. 280; "Al-Majmoo Sharh al-Muhadhdhab" by al-Nawawi, vol. 7, p. 464; "Al-Jami li Ahkam al-Quran" by al-Qurtubi, vol. 12, pp. 32-34; "Adwa' al-Bayan" by al-Shinqiti , vol. 2, p. 70; and "I'lam Ahl al-Balad al-Haram bi An Bay' Dur Makka wa Akhdh al-Kira' Anha Da'ir Bayn al-Makruh wa al-Haram" by Mahmoud Hassan Rabie, p. 9.

language, realizing that I was criticizing something he said earlier. He then asked me if I wanted to debate, and I replied that I had come for that purpose. He quoted the verse of the Qurʾān that reads, ﴿[They are] those who have been evicted from their homes﴾ [22:40] and asked whether Allah attributed the homes to their owners or to others. He also mentioned a Ḥadīth from the Prophet (P.B.U.H) which states, **"Whoever closed his door is safe, and whoever entered the House of Abū Sufyān is safe."** and asked whether Allah attributed the homes to their owners or to others. He then asked me whether ʿUmar ibn Al-Khaṭṭāb bought the prison house from its owner or from someone else, and when I realized that his argument was strong, I got up.

﴿and [also] whoever intends deviation therein﴾ in the Sacred Mosque ﴿or wrongdoing﴾ meaning, inclination to do wrong ﴿We will make him taste of a painful punishment﴾

The letter bāʾ in Allah`s saying [bi zulmin] is an extra letter, similar to the letter bāʾ in Allah`s saying [tanbutu bi aldahn] i.e., ﴿which produces oil﴾ [23:20].

Al-Farrāʾ said: I heard a nomadic Arab from Rabīʿah, and I asked him about something, and he said, [Arju bi dhak] i.e., I hope for that, meaning [Arju dhak] i.e., I hope that.

The poet said, "In the valley [bi Wād] of Yamān, thorns grow…"

Al-Aʿshā said, "I have secured the livelihood [bi Rizq] of our children with our spears..."

Another poet said, "Hasn't the news come to you of what [bi mā] happened between Labūn and Nabū Ziyad?"

There is a difference of opinion regarding the meaning of the verse.

- Mujāhid and Qatādah said that "deviation" in this verse means Shirk (i.e., associating partners with Allah) by worshipping other than Allah.
- Others said that it means committing Ḥaram (i.e., forbidden) acts and sinning within the sacred places.

- Ibn Masʿūd said that anyone who intends to commit a sin in Makkah, even if he is in another city, Allah will punish him severely even if he doesn't carry out the sin.
- Ibn ʿAbbās said that it means to kill someone who does not intend to harm you or to oppress someone who does not oppress you.

This is also the opinion of Aḍ-Ḍaḥḥāk and Ibn Zayd.

[1880][(1)] Abū ʿAmr Aḥmad ibn Abū Al-Furātiyy narrated from Al-Mughīrah ibn ʿAmr from Al-Mufaḍḍal ibn Muḥammad from Muḥammad ibn Yūsuf from Abū Qurrah from Sufyān from Layth that Mujāhid that he said: The bad deeds multiply in Makkah as good deeds multiply.

- Ibn Jurayj said that it means intentionally violating the sanctity of sacred places.
- Ḥabīb ibn Abū Thābit said that it means hoarding food in Makkah.
- Some scholars said that it includes all forbidden speech and actions, even saying "No, by Allah" or "Yes, by Allah" when lying.

Shuʿbah narrated on the authority of Manṣūr from Mujāhid from ʿAbdullāh ibn ʿAmr that he had two houses, one is in the sacred area and the other is not. If he wanted to rebuke his family, he would do it in the house which is not in the sacred area. When asked about this, he said that they used to say that "deviation" in the verse refers to saying "No, by Allah" or "Yes, by Allah" while lying.

[Qur'an 22: 26] ﴿And [mention, O Muḥammad], when We designated﴾

The word [Bawwaʾnā] (translated here as 'designated') is interpreted in different ways by different scholars. Ibn ʿAbbās said it means "We made", while Al-Ḥasan said it means "We placed", and Muqātil ibn Sulaymān said it means "We guided him to it." Ibn Ḥayyān said it means "We prepared", as in the verses,

(1) **[1880] The assessment of the reliability of the chain of transmitters:**
- It is very weak due to the weakness of Al-Mughira ibn ʿAmr Al-Makki and the omission of a Ḥadīth by Layth ibn Abi Sulaim.

The authentication of Ḥadīth: I did not find this source in any other book except the compiler's.

﴿to position (Tubawwiʾ) the believers in the battlefield﴾ [3:121], ﴿and settled you (Bawwaʾakum) in the land﴾ [7:74], and ﴿We will surely assign to them (LaNubawwiʾannahum) of Paradise [elevated] chambers﴾ [29:58]

﴿for Ibrāhīm the site of the House,﴾ that is the Kaʿbah ﴿[saying], "Do not associate anything with Me﴾ We commanded him and entrusted him not to associate anything with Me.

﴿and purify My House for those who perform Ṭawāf and those who stand﴾ in prayer ﴿and those who bow and prostrate﴾

[Qur'an 22: 27] ﴿And proclaim﴾ call and announce ﴿to the people the Ḥajj [pilgrimage]﴾ Ibrāhīm said, "O Lord, how can I convey this to people when my voice will not reach them?" It was said, "Call them and I will convey it." So Ibrāhīm stood up on the Maqām or on Abū Qubays mountain and said, "O mankind! Your Lord has established a House so come on pilgrimage to it." It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers' wombs and their fathers' loins would hear the call. The response came from everyone in the cities, deserts, and countryside, and those whom Allah has decreed will make the pilgrimage, until the Day of Resurrection, "At Your service, O Allah, at Your service."

Ibn ʿAbbās said: What is meant by "people" in this verse is the people of the Qiblah (i.e., Muslims).

Al-Ḥasan opined that Allah's saying, ﴿And proclaim to the people the Ḥajj [Pilgrimage]﴾ is meant for Prophet Muḥammad (P.B.U.H) as he was commanded to do so in the Farewell Pilgrimage.

﴿they will come to you on foot﴾ walking on their feet ﴿and on every lean camel; they will come from every distant pass﴾

[1881][(1)] I heard Abū Al-Ḥasan Muḥammad ibn Al-Qāsim Al-Faqīh say: I heard Abū Al-Qāsim Bishr ibn Muḥammad ibn Yāsīn Al-Qāḍī say: I saw in

(1) **[1881] The assessment of the reliability of the chain of transmitters:** The sheikh of the compiler did not mention any criticism or praise, but Ibn Yasin lost his sources. **The authentication of Ḥadīth:** I did not come across this source in any other book except the compiler's.

Ṭawāf an elderly man who had exhausted himself with worship, his complexion was pale, and he had a stick in his hand which he relied on while performing Ṭawāf. So, I approached him and started asking him questions. He asked me, "Where are you from?" I said, "From Khorasan." He asked me, "In which region is Khorasan?" As if he did not know it. I said, "It is a region in the east." He asked me, "How long does it take to travel this road?" I said, "In two or three months." He said, "Don't you perform Ḥajj every year?! You are neighbors to this house." I asked him, "How far is it between you and this house?" He said, "A five-year journey. I left my country and my hair and beard had no gray hair." I said, "This is truly a great effort, beautiful obedience, and sincere love." He laughed in my face and started reciting (the following poetic verses):

Visit the one you love even if the home is difficult to reach,

and surrounded by obstacles and veils,

Do not let anything stop you from visiting,

For the one who loves is always eager to visit the beloved.

[Qur'an 22: 28]

﴿That they may witness benefits for themselves﴾ "benefits" means trade.

Saʿīd ibn Jubayr narrated on the authority of Abū Razīn that Ibn ʿAbbās said, "It is the markets."

Mujāhid said: It is the trade and what pleases Allah Almighty in terms of this world and the Hereafter.

Saʿīd ibn Al-Musayyib, ʿAṭiyyah, Al-ʿŪfiyy, and Muḥammad ibn ʿAliyy Al-Bāqir said that it means forgiveness and pardon.

﴿and mention the name of Allah on known days﴾ namely, the ten days of Dhul-Ḥijjah according to most of the scholars of Tafsīr. As for the "numbered days", they are the days of Tashrīq. They are called so because they are few.

The ten days of Dhul-Ḥijjah are called "known days" to make sure that people know them and keep their count, because Ḥajj is at the end of these days.

Muqātil said: The "known days" are the days of Tashrīq.

Muḥammad ibn Kaʿb said: "known days" and "numbered days" are the same.

﴿over what He has provided for them of [sacrificial] animals.﴾ It means gifts and sacrifices of camels, cows, and sheep.

﴿So eat of them﴾ This command entails the permissibility, not the obligation.

The commentators said: Allah only said that because the people in the pre-Islamic period used to sacrifice and slaughter animals, but they did not eat anything from the meat of their gifts.

﴿and feed the distressed and poor﴾ who have no provision.

[Qur'an 22: 29] ﴿Then let them end their Tafath﴾

- According to Ibn ʿUmar and Ibn ʿAbbās, the word "Tafath" refers to all the rituals of Ḥajj.
- Al-Qarẓiyy and Mujāhid said that it refers to the rituals of Ḥajj as well as trimming the mustache, shaving the armpits, shaving the pubic hair, and cutting the nails.
- ʿIkrimah said that "Tafath" refers to cutting hair and nails.
- Al-Wālibiyy narrated from Ibn ʿAbbās that "Tafath" means entering into Iḥrām by shaving the head and cutting the nails, putting on the Iḥrām garments, and so on.

The word "Tafath" linguistically means filth or dirt. The Arabs use this word to insult someone. They would say, "Mā Atfathak", meaning "How dirty and filthy you are!"

Umayyah ibn Abū Aṣ-Ṣalt said in his poetry, "Their armpits are hairy and they don't pluck the unwanted hair, nor did they remove the lice and dirt from them."

﴿and fulfill their vows﴾

Mujāhid said that the vow refers to the Pilgrimage (Ḥajj) and the sacrifice (Hady), and anything that a person vows to do during the Pilgrimage.

﴿and perform Ṭawāf around the ancient House."﴾

It refers to the obligatory Ṭawāf, which is Ṭawāf Al-Ifāḍah and the Ṭawāf of visiting, which is done after performing the initial rites of Ḥajj, either on the day of sacrifice or afterward.

- Scholars have differed regarding the meaning of the term "ancient House". Ibn ʿAbbās, Ibn Zubayr, Mujāhid, and Qatāda said that it is called "ancient" because Allah, may He be glorified and exalted, protected it from the tyrants who sought to destroy it. None of the tyrants were able to conquer it or harm it. Rather, they all revered and respected it.
- Saʿīd ibn Jubayr related a story about a man who intended to destroy the Kaʿbah until he was struck with paralysis when he reached Qudayd (i.e., a village near Makkah). He called upon the priests, who said, "This House has a Lord who prevents anyone with evil intentions from approaching it. If you wish to be saved from what has befallen you, do not approach it with evil intent." So, the man gifted the Kaʿbah with a new garment and a curtain, becoming the first person to clothe it. He also sacrificed a thousand camels and forgave his people, showing kindness and goodwill towards them.
- Sufyān ibn ʿUyaynah said that the Kaʿbah is called "ancient" because it has never belonged to anyone. This was narrated by ʿUbayd from Mujāhid who said that the Kaʿbah is called "ancient" because it belongs to no one.
- Ibn Zayd said that it is called "ancient" because it is the first house built for people.
- Some scholars also say that it is called "ancient" because it is esteemed and honored by Allah, the Almighty.

[Qur'an 22: 30] ﴿That [has been commanded], and whoever honors the sacred ordinances of Allah﴾ by abstaining from what is forbidden ﴿it is best for him in the sight of his Lord.﴾

Ibn Zayd said: The "sacred ordinances" refers to Al-Mashʿar Al-Ḥarām (i.e., the Valley between Muzdalifah and Minā), the Sacred Mosque, and the Sacred town.

It was said that it refers to the rituals themselves.

﴿And permitted to you are﴾ the slaughtering and eating of ﴿the grazing livestock, except what is recited to you﴾ in the Qurʾān, such as Allah's saying, ﴿Prohibited to you are dead animals, blood…﴾ [5:3] and ﴿And do not eat of that upon which the name of Allah has not been mentioned﴾ [6:121]

Some scholars said: ﴿And permitted to you are the grazing livestock,﴾ while you are in a state of Iḥrām ﴿except what is recited to you﴾ that is hunting, for it is not allowed while being in a state of Iḥrām.

﴿So avoid the uncleanliness of idols﴾ meaning, avoid worshipping them, for they are filthy.

﴿and avoid false statement﴾ meaning, lying and slandering.

Ayman ibn Khuraym narrated that the Prophet (P.B.U.H) stood up to give a sermon and said, **"O people, bearing false witness is equivalent to associating others with Allah."** He repeated this twice, and then recited this verse.

Some scholars said that this is the statement of the disbelievers when they say "Here I am at Your service, there is no partner with You except the partner that You own."

[Qur'an 22: 31] ﴿Inclining [only] to Allah,﴾ meaning, sincere and upright. Some scholars said: it means performing Pilgrimage. ﴿not associating [anything] with Him. And he who associates with Allah - it is as though he had fallen from the sky﴾ to the earth ﴿and was snatched by the birds﴾ meaning, and the birds caught him in midair.

The scholars of recitation in Medina recited [fatakhattafuhu] with fatḥah on the letter khāʾ and doubling the letter ṭāʾ, while the rest of the scholars of recitation recited it as [fatakh tafuhu].

﴿or the wind carried him down﴾ and threw him ﴿into a remote place﴾

Some scholars of a linguistic approach said that the similitude of the state of the polytheists to that of the one who falls from the sky is that they cannot benefit or protect themselves on the Day of Judgment.

Al-Ḥasan Al-Baṣriyy said that this similitude is used to describe the actions of the disbelievers, which will ultimately go to waste and be of no avail to them, as they will be unable to keep anything they have earned.

[Qur'an 22: 32] ﴿That﴾ i.e., avoiding impurities and falsehood ﴿And whoever honors the symbols of Allah - indeed, it is from the piety of hearts﴾

Allah emphasizes the importance of avoiding impurities and falsehood, and of honoring the symbols of Allah as a sign of piety of hearts. The symbols of Allah include the rituals and the sacrificial animals. Honoring them means appreciating, respecting, and revering them.

[Qur'an 22: 33] ﴿For you the animals marked for sacrifice are benefits﴾ This is before the owner decides to offer them as a sacrifice.

﴿for a specified term﴾ this is when the owner decides to offer them as a sacrifice. So if he does that, he shall not benefit from them. This is the opinion of Mujāhid, ʿAṭāʾ, Aḍ-Ḍaḥḥāk, Qatādah, and a narration of Muqsim from to Ibn ʿAbbās.

It was said that the meaning is: For you in these animals are benefits after you decide to offer them as a sacrifice, such as riding them when you need to, or drinking their milk if you are forced to.

﴿for a specified term﴾ means: Until you slaughter them. This is the opinion of ʿAṭāʾ ibn Abū Rabāḥ.

Some said that it refers to the rituals and sights of Makkah. The meaning of the verse according to this interpretation is: ﴿For you the animals marked

for sacrifice are benefits﴾ in trade and markets ﴿for a specified term﴾ which is leaving Makkah. This has been narrated by Abū Razīn from Ibn ʿAbbās.

Some scholars said that the meaning is ﴿For you the animals marked for sacrifice are benefits﴾ in reward and recompense for performing the rituals and establishing the rites of Ḥajj. ﴿for a specified term﴾ means the completion of the Ḥajj days.

﴿then their place of sacrifice is at the ancient House﴾

That is, the House is their place of slaughter, meaning all the land of the Ḥaram. This is similar to the saying of Allah, ﴿so let them not approach Al-Masjid Al-Ḥaram after this, their [final] year.﴾ [9:28] Meaning: All of the Ḥaram.

The scholars, who defined "the symbols" as the rituals, said that the meaning of the verse is that people end their state of Iḥrām after they visit the ancient House, and circumambulate it on the Day of Sacrifice after completing the rituals.

[Qur'an 22: 34] ﴿And for all religion﴾ meaning, a group of believers before you ﴿We have appointed a rite [of sacrifice]﴾

[mansaka] (translated here as 'a rite')

The scholars of recitations differed as to its recitation. The scholars of Kūfah except ʿĀṣim recited it as [Mansikan], meaning a place of sacrifice. On the other hand, the rest of the scholars of recitation recited it as [Mansakan], referring to the act of sacrificing the animals.

﴿that they may mention the name of Allah over what He has provided for them of [sacrificial] animals﴾ when slaughtering them. Allah only mentioned [Bahīmat Al-Anʿām] i.e., livestock because they do not include horses, mules, and donkeys. Some scholars said that they were called so because they do not speak.

﴿For your god is one God, so to Him submit. And, [O Muḥammad], give good tidings to the humble [before their Lord]﴾

- Ibn ʿAbbās and Qatādah said, [Al- mukhbiteen] means the humble.
- Mujāhid said that it means those who find contentment in their faith.

- Al-Akhfash said that it means the submissive.
- Ibn Jarīr said that it means those who submit to the decree of Allah.
- ʿAmr ibn Aws said that it means those who do not wrong anyone, and if they are wronged, they don't practice tyranny.

[Qur'an 22: 35] ﴿Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them﴾

[Qur'an 22: 36] ﴿And the Budn﴾ It means great and bulky camels. Linguistically it refers to anything which is fat and bulky.

ʿAṭāʾ and As-Suddiyy said that "Al-Budn" means camels and cattle.

﴿We have appointed for you as among the symbols of Allah;﴾ meaning, the special forms of rites and worship, which are the symbols of Islam.

﴿for you therein is good.﴾ Benefit in this world and reward in the Hereafter.

﴿So mention the name of Allah upon them﴾ when you slaughter and sacrifice them.

Ibn ʿAbbās said: It is to say, "Allah is the Most Great! There is no god but Allah, and Allah is the Most Great. O Allah, from You and to You."

﴿when lined up [for sacrifice]﴾

The word [sawaaff] (translated above as 'lined up') means standing on three legs, with one leg lifted and one foreleg tied. It is then slaughtered in that position.

Yaʿlā ibn ʿAṭāʾ narrated from Bujayr ibn Sālim who said: I saw Ibn ʿUmar slaughtering his sacrificial animal while they were Ṣawāff. He said, "This is Ṣawāff, as Allah (Glory be to Him) has said." So he slaughtered it while it was standing on three legs with one foreleg tied.

Mujāhid said: Ṣawāff is when the left leg is tied up and the animal is standing on three legs, and it is then slaughtered in that position.

Ibn Masʿūd recited it as [sawafin] which means tied up. It is slaughtered with one foreleg tied and standing on three legs.

Abū Al-Ḥasan, Mujāhid, and Zayd ibn Aslam recited it as [sawafi] which means pure and solely for the sake of Allah (Glory be to Him), with no partners, as the polytheists used to do.

﴿and when they are [lifeless] on their sides,﴾ means when it falls down after being slaughtered and lands on its side on the ground. Ibn Zayd said it means when it dies.

﴿then eat from them﴾ This command entails the permissibility, not the obligation.

﴿and feed Al-Qāniʿ (the needy) and Al-Muʿtarr (the beggar)﴾

The scholars differed as to the meanings of Al-Qāniʿ and Al-Muʿtarr.

- Al-ʿŪfiyy narrated from Ibnʿ Abbās and Layth narrated from Mujāhid that Al-Qāniʿ is the one who is content with what he is given and is satisfied with what he has without asking for more or begging from people. As for Al-Muʿtarr, he is the one who approaches people and presents himself to them without begging from people.
- ʿIkrimah, Ibrāhīm, and Qatāda said: Al-Qāniʿ is the impoverished person sitting in his house, while Al-Muʿtarr is the beggar who approaches people and asks them. This is the narration of Al-Wālibiyy from Ibn ʿAbbās.
- Khaṣīf narrated from Mujāhid that Al-Qāniʿ refers to the people of Makkah and the neighbors, even if they are wealthy, and Al-Muʿtarr is the one who approaches people and asks them.

Based on these interpretations, Al-Qāniʿ is someone who is content and satisfied with what he has, while Al-Muʿtarr is the one who approaches people and asks them.

- Saʿīd ibn Jubayr and Al-Kalbiyy said: Al-Qāniʿ is the one who asks you, while Al-Muʿtarr is the one who approaches and presents himself without asking.

Thus, the word Al-Qāniʿ comes from the origin [Qunūʿ] i.e., asking people.

Al-Shimākh said in his poetry, "Man's wealth enriches him, and makes him respected, and prevents him from asking people."

And Labīd said, "My Lord has given me enough during my times of poverty, and prevented me from asking people, as He knew my situation."

- Zayd ibn Aslam said: Al-Qāniʿ is the poor person who goes around and asks, while Al-Muʿtarr is the friend who visits and asks for the meat of the camels and cattle.
- Ibn Abū Nujayḥ narrated from Mujāhid: Al-Qāniʿ is the one who is greedy, while Al-Muʿtarr is someone who approaches people to ask for the meat of the camels and cattle, whether he is rich or poor.

And Ibn Zayd said: Al-Qāniʿ is a poor person, while Al-Muʿtarr is someone who didn't sacrifice, but approaches people to ask for their meat, whether he is poor or not.

﴿Thus have We subjected them to you that you may be grateful﴾ [Qur'an 22: 37] ﴿Their meat will not reach Allah, nor will their blood,﴾ This is because the people of the pre-Islamic era, when they slaughtered an animal, they would smear the walls of the Kaʿbah with its blood.

﴿but what reaches Him is piety from you.﴾ This indicates the importance of sincerity and having a good intention, seeking Allah's pleasure.

Yaʿqūb recited, [Tanāl] and [Tanālu] with the letter tāʾ instead of [Yanāl] and [Yanālu].

﴿Thus have We subjected them﴾ referring to Al-Budn i.e., camels and cattle ﴿to you that you may glorify Allah for that [to] which He has guided you﴾ This is to spread and manifest Allah's religion and the rituals of his Pilgrimage, by saying, "Allāhu Akbar (i.e., Allah is the Greatest) for guiding us, and 'Alḥamdulillāh' (i.e., praise be to Allah) for whatever He tests us with." ﴿and give good tidings to the doers of good﴾ [Qur'an 22: 38] ﴿Indeed, Allah defends those who have believed.﴾

The scholars of Makkah and Baṣrah recited the word "defends" as [Yadfaʿ], while the rest recited it as [yudaafi']. It means that Allah protects His believing servants from the plots of the polytheists.

﴿Indeed, Allah does not like everyone treacherous﴾ to Allah's trust ﴿and ungrateful﴾ to His grace.

[Qur'an 22: 39] ﴿Permission [to fight] has been given to those who are being fought, because they were wronged.﴾

The scholars of Medina, Baṣrah, and ʿĀṣim recited the statement "Permission has been given" as [Udhina] in the passive voice, while the rest of the scholars recited it as [Adhina], meaning, Allah gave permission.

In addition, the scholars of Medina and Shām recited the statement "those who are being fought" as [lilla-Ladhīna yuqaataloona] in the passive voice, while the rest of the scholars recited it as [lilladhina yuqatiloon] meaning, those who are fighting the polytheists.

﴿And indeed, Allah is competent to give them victory﴾

The interpreters said: The polytheists of Makkah used to harm the Companions of the Prophet (P.B.U.H), and they would continue to come to him with bruises and injuries. He (P.B.U.H) would tell them, "Be patient, for I have not been commanded to fight," until the Messenger of Allah migrated to Medina. Then Allah, the Almighty, revealed this verse, which is the first verse that gave permission to fight.

Ibn ʿAbbās said: When the Prophet was expelled from Mecca, Abu Bakr said, "They have expelled their Prophet! Indeed, we belong to Allah and to Him we shall return. They shall surely perish." So Allah, the Almighty, revealed this verse. Abu Bakr said, "Then I knew that there would be fighting."

Mujāhid said: This verse was revealed regarding a group of people who were prevented from migrating from Makkah to Medina, and so Allah permitted them to fight against the disbelievers who were preventing them from migrating.

[Qur'an 22: 40] ﴿[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah."﴾ meaning, they were not expelled from their homes except for saying "Our Lord is Allah."

﴿Had Allah not repelled [the aggression of] some people by means of others,﴾ by Jihād, applying the legal penalties, and preventing injustice.

﴿there would have been demolished monasteries, churches, synagogues,﴾

"Monasteries" (i.e., Sawaami'u):

- Mujāhid and Aḍ-Ḍaḥḥāk said it means the monasteries of monks.
- Qatādah said it means synagogues of Jews and churches of Christians.
- Ibn Abū Nujayḥ reported from Mujāhid that churches (i.e., biya'un) mean the churches of Jews, and Ibn Zayd said the same.

"Synagogues" (i.e., Salawaat):

- Ibn ʿAbbās, Qatādah, and Aḍ-Ḍaḥḥāk said it means synagogues of Jews.
- Abū Al-ʿĀliyah said it means the mosques of Sabians.
- Ibn Abū Nujayḥ reported from Mujāhid that it refers to the mosques of the people of the Book and Muslims. And according to these opinions, (Salawaat) mean places of prayer.
- Some scholars said that it means prayers in a literal sense. According to that meaning, the verse means, "And prayers would have been abandoned."
- Ibn Zayd said that (Salawaat) means the prayers of Muslims. They would be interrupted if the enemy enters their land, worship would be neglected, and Mosques would be destroyed, as Nebuchadnezzar did.

﴿and mosques in which the name of Allah is much mentioned.﴾ This refers to the Mosques of Muslims.

It was said that its interpretation is that there would have been demolished monasteries and churches during the time of Jesus, synagogues during the time of Moses, and Mosques during the time of Muḥammad (P.B.U.H).

Al-Ḥasan said: It warns the believers from destroying the places of worship of Ahl Adh-Dhimmah (i.e., non-Muslims living under the protection of the Muslim state).

If it is said, "Why did it mention the places of worship that belong to non-Muslims before the Mosques of Muslims?" We say, "Because they are older."

And it was also said: Because they are close to destruction, and mosques are close to remembrance.

﴿And Allah will surely support those who support Him.﴾ meaning, those who support His religion and His prophet.

﴿Indeed, Allah is Powerful and Exalted in Might﴾

[Qur'an 22: 41] ﴿[And they are] those who, if We give them authority in the land, establish prayer and give Zakāh and enjoin what is right and forbid what is wrong.﴾

- Qatādah said: They are the Companions of Prophet Muḥammad (P.B.U.H).
- ʿIkrimah: The people who offer the five daily prayers.
- Al-Ḥasan and Abū Al-ʿĀliyah said: It refers to this nation.

﴿And to Allah belongs the outcome of [all] matters﴾ meaning, with Allah rests the outcome of the matters of all human beings and their fate.

[Qur'an 22: 42] ﴿And if they deny you,﴾ O Muḥammad ﴿so, before them, did the people of Noah (i.e., Nūḥ) and ʿĀd and Thamūd deny [their prophets]﴾

[Qur'an 22: 43] ﴿And the people of Ibrāhīm and the people of Lot (i.e., Lūṭ),﴾

[Qur'an 22: 44] ﴿And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them,﴾ and punished them ﴿and how [terrible] was My reproach﴾ How great was My vengeance against them and My punishment of them! In this statement, Allah consoled his prophet and frightened his opponents.

[Qur'an 22: 45] ﴿And how many a city did We destroy while it was committing wrong﴾ referring to the people of the city, but the wrongdoing is attributed to the city as a metaphorical expression.

﴿so it is [now] fallen into ruin﴾ meaning, leveled to their roofs.

﴿and [how many] an abandoned well﴾ that is now barren, deserted, and uninhabited. ﴿and [how many] a lofty palace﴾ According to Qatādah, Aḍ-Ḍaḥḥāk, and Muqātil, it means a high and great palace.

ʿAdiyy ibn Zayd said in his poetry, "He raised it high, of marble, and covered it with quick time, and there were nests for the birds in its tops."

Saʿīd ibn Jubayr, Mujāhid, ʿAṭāʾ, and ʿIkrimah said that it means whitened with plaster.

Ar-Rājiz said, "Do not consider me an obscure person who lacks wit. Rather, I am like a snake that lives in a well, whitened with plaster."

Imruʾ Al-Qays said, "And Taymāʾ, we did not leave it without a date palm trunk, nor a mound except that it was built up with adobe bricks and straw."

Abū Rawaq reported from Aḍ-Ḍaḥḥāk that this well was actually in Hadhramaut, in a town called Ḥāṣūrā. Four thousand people who believed in Prophet Ṣāliḥ (P.B.U.H) were saved from punishment, and they came to Hadhramaut with Ṣāliḥ. When they arrived, Ṣāliḥ died, so the town was named Hadhramaut after him. They built Ḥāṣūrā and stayed near this well, and they appointed a man named Jahlas ibn Jallās ibn Suwayd as their leader and his minister was Saḥārīb ibn Suwādah. They lived there for a long time and their population increased, but then they started worshiping idols and disbelieving. Allah sent them a prophet named Ḥanẓalah ibn Ṣafwān, who was one of them, but they killed him in the market. So Allah destroyed them, caused their well to dry up, and ruined their palaces.

[Qur'an 22: 46] ﴿So have they not traveled through the earth﴾ referring to the disbelievers of Makkah. Have they not traveled to look at the ruins of past nations and consider the fate of those who rejected the truth?

﴿and have hearts by which to reason and ears by which to hear?﴾ so that they may reflect and understand. ﴿For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts﴾

Ibn ʿAbbās and Muqātil said that when the verse ﴿And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.﴾ [17:72] was revealed, Ibn Umm Maktūm came to the Prophet crying and asked, "O Messenger of Allah, I am blind in this world, will I be blind in the Hereafter?" So Allah revealed this verse.

[Qur'an 22: 47] ﴿And they urge you to hasten the punishment.﴾ This verse was revealed regarding An-Naḍr ibn Al-Ḥārith.

﴿But Allah will never fail in His promise.﴾ Rather, he fulfilled it on the day of the Battle of Badr ﴿And indeed, a day with your Lord is like a thousand years of those which you count﴾

The scholars of Makkah and Kūfah except ʿĀṣim recited [Yaʿuddūn] with the letter yāʾ, while the rest recited it as [Taʿuddūn] with the letter tāʾ, meaning "count".

Ibn ʿAbbās said: it refers to the days in which Allah created the heavens and the earth.

Mujāhid and ʿIkrimah said: It refers to the days of the Hereafter.

Ibn Zayd said regarding the verse, ﴿And indeed, a day with your Lord is like a thousand years of those which you count﴾ and ﴿The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.﴾ [70:4] that it refers to the Day of Judgment.

The scholars of Tafsīr said that the meaning of the verse is that ﴿A day with your Lord﴾ of the days of punishment, which they urged the Prophet to hasten ﴿is like a thousand years of those which you count﴾. So, how can they hurry? As it is said: Days of hardship are long, while days of happiness are short.

[Qur'an 22: 48] ﴿And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the [final] destination﴾

[Qur'an 22: 49] ﴿Say, "O people, I am only to you a clear warner."﴾

[Qur'an 22: 50] ﴿And those who have believed and done righteous deeds - for them is forgiveness and noble provision﴾

[Qur'an 22: 51] ﴿But the ones who strove against Our verses,﴾ means, they worked to invalidate our verses.

﴿[seeking] to cause failure﴾ means, struggling and exerting effort, as explained by Ibn ʿAbbās.

Al-Akhfash said that it means: Competing with one another.

Qatādah said that it means: They thought that they could overpower Allah and that He would not be able to overcome them.

Ibn Kathīr and Abū ʿAmr recited it as [Muʿajjizīn] without alit, and while doubling the letter jīm, meaning, they discourage people from believing. A similar meaning can be found in two verses in Sūrat Sabaʾ [Chapter 34].

﴿those are the companions of Hellfire﴾

[Qur'an 22: 52] ﴿And We did not send before you any messenger or prophet except that when he spoke [or recited]…﴾

Ibn ʿAbbās, Muḥammad ibn Kaʿb Al-Qurażiyy, and other commentators of the Qurʾān said: When the Messenger of Allah (P.B.U.H) saw that his people were shunning him, he was aggrieved by their rejection of the Message he brought them and he secretly wished that Allah, exalted is He, reveals something to him which would bring him and his people closer to each other, keen as he was to see them accept faith. One day, he sat in one of the congregations of Quraysh which attracted a huge number of its members, and he wished that Allah, exalted is He, does not reveal to him on that day anything that might repel them from him. Allah, exalted is He, revealed to him then Sūrat An-Najm (By the star when it descends) i.e., Chapter 53. The Messenger of Allah (P.B.U.H) recited it but when he reached ﴿So have you considered Al-Lāt and Al-ʿUzzā? and the third one, Manāt, as well?﴾ [53:19-20], the devil put on his tongue what he had secretly wished and hoped for and said, "These are the mighty cranes (Gharānīq) and their intercession is hoped for." When the Quraysh heard this, they were very pleased. The Messenger of Allah (P.B.U.H) carried on reciting until the end of the Sūrah and then prostrated. All the Muslims followed suit and prostrated, and all the idolaters who were present prostrated too. All those

who were present, whether Muslim or disbeliever, prostrated except Al-Walīd ibn Al-Mughīrah and Abū Uḥyaḥah Saʿīd ibn Al-ʿĀs who were too advanced in age and could not prostrate, but they both grabbed a handful of dust and put their foreheads on it. The Quraysh then dispersed, happy with what they heard. They said, "Muḥammad has mentioned our idols with complimentary terms. We know that Allah gives life and takes it away, He creates and provides sustenance, but these idols of ours will intercede for us with Him. Now that Muḥammad has associated them, we are all with him." That evening, Jibrīl, peace be upon him, went to the Messenger of Allah (P.B.U.H) and said, "What have you done? You recited to people that which I did not bring from Allah, glorified is He, and you said what I did not say to you." The Messenger of Allah (P.B.U.H) felt very saddened and was greatly scared of Allah. And so Allah, exalted is He, revealed this verse. The people who were in the land of Abyssinia among the Companions of the Messenger of Allah heard this news and were informed of the prostration of Quraish, and said, "Quraysh and the people of Makkah embraced Islam," and most of them returned to their clans, but they found that they renounced Islam when Allah abrogated what the devil put on the Prophet's tongue. So when this verse was revealed, the Quraysh said, "Muḥammad has regretted what he has mentioned regarding the status of our idols vis-à-vis Allah." And they became even more antagonistic than before.(1)

(1) Al- Ṭabarī mentioned it in " Jāmiʿ al-bayān " 17/187, through Muhammad bin Ka'b Al-Qurazi and Muhammad ibn Qays, with a weak chain of narration, and through ibn ʿAbbās briefly with a series of weak narrators.
- Evaluation of the story:
- The story of the cranes is narrated through unreliable sources, as some of its narrators lack credibility, as Sheikh Al-Albani revealed in his book "Nasb Al-Majaneq Li-Nasq Qissa Al-Ghraneq", in which he highlighted all its weaknesses. This story is not supported by any authentic chain of transmission (isnād) or text (matn), as scholars have indicated and exposed its weakness.
- Al-Qadi 'Iyad said: "This hadith was not reported by any reliable authority with a continuous chain of transmission. Rather, it was fancied by some commentators and historians who were fascinated by every strange story, accepting everything authentic or false that they heard." Ibn Kathir, in his commentary, said: "But it is a Mursal narration, and I did not find it supported by a sound chain of transmission."

﴿And We did not send before you any messenger or prophet﴾

The messenger is the one to whom Jibrīl comes with revelation visibly and audibly, while the prophet is the one who receives prophethood through inspiration or dreams.

﴿except that when he spoke [or recited],﴾ In Arabic, the word [tamannaa] (translated here as 'spoke or recited') means when he desires something and talks about it on his own without being commanded to do so.

﴿Satan threw into it [some misunderstanding].﴾ means that Satan would find a way to his desire.

Most interpreters say that the phrase [tamannaa] means reciting and reading the book of Allah. Based on this, Allah's saying, ﴿Satan threw into it [some misunderstanding].﴾ means Satan put misunderstanding in his recitation. This is similar to Allah's saying, ﴿And among them are unlettered ones who do not know the Scripture except Amāniyy﴾ [2:78] meaning, except by reciting the Qurʾān

- Abu Bakr Al-Arabi refuted this story in his commentary, among ten points, some of which are as follows:

1 - When the Angel Jibrīl (Jabrāʾīl) brought the revelation to the Prophet (PBUH), he would create complete knowledge for the Prophet that this was a Messenger from Allah. Without this, the message would not have been authentic, nor would prophethood have been apparent.

2 - Allah, the Almighty, has protected His Messenger from disbelief, and this has been established as a fundamental belief of Muslims with a consensus of opinion.

3 - Satan's saying, "These are the high cranes, and their intercession is hoped for" and the Prophet's (PBUH) acceptance of it implies that Satan had deceived him with the kingdom and mixed monotheism with disbelief. The Prophet did not realize that the statues could not harm or benefit.

- Al-Qadi 'Iyad said: "The evidence has been established, and the Ummah has agreed on his (PBUH) infallibility and innocence from such depravity. Whoever wished that he be praised with such a thing as being descended upon by gods other than Allah, which is disbelief, or that Satan would recite Quran to him until he inserts what is not in it and believes that it is from the Quran until Jibrīl (Gabriel) reminds him, all of this is impossible with respect to him (PBUH)..."

- See: " Al-Shifa bi Ta'rif Huquq al-Mustafa " by Al-Qadi 'Iyad, vol. 2, p. 125, " Tafsir al-Qur'an al-'Azim " by Ibn Kathīr , vol. 10, pp. 83-85, " Ahkam al-Qur'an " by Ibn Al-'Arabi, vol. 3, p. 1287, "Nasb Al-Majaneq Li-Nasq Qissa Al-Ghraneq" by Al-Albani.

upon them. The poet said about ʿUthmān, may Allah be pleased with him, when he was killed, "He recited [Tamannā] the Book of Allah at the beginning of the night until when he reached the end of the night, the assassins killed him."

[1882][(1)] I heard Abū Al-Qāsim Al-Ḥasan ibn Muḥammad ibn Ḥabīb Al-Naysābūriyy saying: I heard Abū Al-Ḥasan ʿAliyy ibn Mahdiyy Al-Ṭabariyy saying: This recitation is not part of the Qurʾān and revelation. Rather, it was only that when the Prophet had no money and saw the poor condition of his Companions, he desired the worldly benefits in his heart, and it was the devil who whispered this to the Prophet.

Al-Ḥasan said: He meant by the mighty cranes (Gharānīq) is the highest angels, meaning that intercession is expected from them and not from idols, and this opinion is not strong or convincing, for Allah says: ﴿But Allah abolishes that which Satan throws in﴾ meaning that Allah nullifies and annuls it.

﴿then Allah makes precise His verses.﴾ meaning, Allah firmly establishes His revelation. ﴿And Allah is Knowing and Wise﴾

If it is said, what is the justification for the allowance of error in recitation by the Prophet (P.B.U.H)? There are two answers to this misconception:

The first is that it is due to forgetfulness and slips of the tongue, but Allah suddenly alerted and protected him.

The second is that the devil said this on the tongue of the Messenger of Allah (P.B.U.H) during his recitation and made people think that it was part of the Qurʾān and that the Messenger of Allah (P.B.U.H) was the one reciting it; however, the reality is contrary to this.

[Qur'an 22: 53] ﴿[That is] so He may make what Satan throws in a trial for those within whose hearts is disease﴾ who would doubt it ﴿and those hard of heart.﴾ whose hearts are not softened by the command of Allah. ﴿And indeed, the wrongdoers﴾ meaning, the disbelievers ﴿are in extreme dissension﴾

(1) **[1882] The assessment of the reliability of the chain of transmitters:** Abu'l-Qasim spoke about him, and his sheikh was not mentioned with any criticism or praise. **The authentication of Ḥadīth:** Refer to ((Tafsir Abi al-Qasim al-Habibi)) (p.200).

[Qur'an 22: 54] ﴿And so those who were given knowledge﴾ among the believers ﴿may know that it﴾ referring to the Qurʾānic verses that Allah firmly established ﴿is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path﴾

[Qur'an 22: 55] ﴿But those who disbelieve will not cease to be in doubt of it﴾ meaning, of what Satan put on the Prophet's tongue

Ibn Jurayj: of the Qurʾān and the true religion, which is the Straight Path.

﴿until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day﴾

ʿIkrimah and Aḍ-Ḍaḥḥāk said: it means the punishment of a Day that has no night, and it is the Day of Judgment.

Others said: It is the Day of Badr, and this is the correct view, because the Hour refers to the Day of Judgment, and it is not logical to say, "Until the Day of Judgment comes upon them, or there comes to them the Day of Judgment." So the Day of Badr was named barren because they did not wait until the night, rather they were killed before evening. This was stated by Ibn Jurayj.

Others said that it was named barren because there was no mercy or compassion in it.

And it was also said that it was named barren because there is nothing like it in its greatness, as it was the Battle where the angels fought along with the believers.

[Qur'an 22: 56] ﴿[All] sovereignty that Day﴾ on the Day of Judgment ﴿is for Allah; He will judge between them.﴾

To Allah belongs all dominion, without any partner or rival. Sovereignty means the capability of managing the affairs. Allah, glorified and exalted is He, is the one who has control over all affairs, and every other king besides Him is only a king by His wisdom and permission.

﴿So they who believed and did righteous deeds will be in the Gardens of Pleasure﴾

[Qur'an 22: 57] ﴿And they who disbelieved and denied Our signs - for those there will be a humiliating punishment﴾

[Qur'an 22: 58] ﴿And those who emigrated for the cause of Allah﴾ meaning, they left their homelands and families in obedience to Allah Almighty and seeking His pleasure.

﴿and then were killed or died﴾ while they are in this state ﴿Allah will surely provide for them a good provision.﴾ in Paradise ﴿And indeed, it is Allah who is the best of providers﴾

This is similar to Allah's saying, ﴿Rather, they are alive with their Lord, receiving provision.﴾ [3:169]

Ibn Wahb narrated from ʾAbdur-Raḥmān ibn Shurayh from Salāmān ibn ʿĀmir who said: Fudālah ibn Barūdis was the leader of a land. When two funerals passed by, one of them was a martyr and the other had died a natural death. He noticed that people were showing more respect and preference to the funeral of the martyr, so he said: I see you, people, inclining towards the martyr and preferring him over his brother who died naturally. By the One in Whose hand is my soul, I would not mind which of these two graves Allah would resurrect me from, for Allah says, ﴿And those who emigrated for the cause of Allah and then were killed or died﴾ until the end of the verse, ﴿Indeed, Allah is Pardoning and Forgiving.﴾

[Qur'an 22: 59] ﴿He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is Knowing and Forbearing﴾

[Qur'an 22: 60] ﴿That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving﴾

This verse was revealed regarding a group of disbelievers who encountered a group of Muslims for the last two nights of the month of Muḥarram.

The Muslims did not want to fight during the sacred month and asked the disbelievers to stop fighting for the sake of the sacred month. However, the disbelievers refused and continued to fight, which constituted an act of aggression. The Muslims stood their ground and eventually prevailed over the disbelievers with the help of Allah. As a result, Allah revealed this verse.

[Qur'an 22: 61] ﴿That﴾ i.e., aiding and supporting the oppressed ﴿is because Allah﴾ is capable of everything he wishes, such as that he ﴿causes the night to enter the day and causes the day to enter the night and because Allah is Hearing and Seeing﴾

[Qur'an 22: 62] ﴿That is because Allah is the Truth, and that which they call upon other than Him is falsehood,﴾

[Yadʿūna]

The scholars of Baṣrah and Kūfah except for Abū Bakr (i.e., Shuʿbah) recited it as [Tadʿūna], meaning, "You call", while the rest of the scholars of recitation recited it as [yadʾoona], meaning, "They call".

﴿and because Allah is the Most High,﴾ there is nothing higher than Him, and because He is elevated above resemblance and similarity.

﴿the Grand﴾ meaning, the Almighty, for whom everything else is below, and there is nothing greater than Him.

[Qur'an 22: 63] ﴿Do you not see that Allah has sent down rain from the sky and the earth becomes green?﴾ with vegetation. The apparent meaning of the verse is interrogative, while its actual meaning is declarative. Its figurative meaning is: Know, O Muḥammad, that Allah sends down water from the sky causing the earth to become green.

﴿Indeed, Allah is Subtle and Acquainted﴾

[Qur'an 22: 64] ﴿To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy﴾

[Qur'an 22: 65] ﴿Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And

He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful﴾

[Qur'an 22: 66] ﴿And He is the one who gave you life﴾ Allah created us and gave us life after we were nothing.

﴿then He causes you to die﴾ at the end of our appointed time.

﴿and then will [again] give you life.﴾ He will raise us up again for reward or punishment.

﴿Indeed, mankind is ungrateful﴾ However, despite these signs of Allah's power and mercy, many people are ungrateful and deny His existence or disobey His commands.

[Qur'an 22: 67] ﴿For every religion We have appointed Mansak (i.e., rites) which they perform.﴾

The origin of the word Mansak in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the Manāsik (i.e., rites) of Ḥajj are so called because the people often return to the places where they perform Ḥajj and ʿUmrah.

Ibn ʿAbbās said that the word Mansak means a feast.

Mujāhid and Qatādah said that it refers to the place where people offer their sacrifice.

Other scholars said that it refers to all acts of worship.

﴿So, [O Muḥammad], let the disbelievers not contend with you over the matter﴾ over the matter of slaughter. This verse was revealed regarding Badīl ibn Warqāʾ, Bishr ibn Sufyān, and Yazīd ibn Al-Khunays, who said to the Companions of the Prophet, "Why do you eat what you slaughter yourselves, but do not eat what Allah has slaughtered?"

﴿but invite them to your Lord.﴾ meaning, to the religion of your Lord ﴿Indeed, you are upon straight guidance﴾

[Qur'an 22: 68] ﴿And if they dispute with you, then say, "Allah is most knowing of what you do﴾

[Qur'an 22: 69] ﴿Allah will judge between you on the Day of Resurrection concerning that over which you used to differ."﴾ So you will then know who was right and who was wrong. The difference is when each disputant goes to a position that opposes the other.

These are the good manners that Allah teaches His servants. Therefore, whoever argues out of stubbornness and contention like the foolish, should not be answered or debated, and they should be rejected by this saying that Allah, the Most High, taught His Prophet (P.B.U.H).

[Qur'an 22: 70] ﴿Do you not know that Allah knows what is in the heaven and earth? Indeed, that is﴾ all ﴿in a Record.﴾ meaning, Al-Lawḥ Al-Maḥfūẓ (i.e., the Preserved Tablet) ﴿Indeed that, for Allah, is easy﴾ meaning, Indeed that, namely, the knowledge of what has been mentioned, is easy for Allah.

[Qur'an 22: 71] ﴿And they worship besides Allah that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers﴾ meaning, the disbelievers ﴿any helper﴾

[Qur'an 22: 72] ﴿And when Our verses﴾ i.e., the Qurʾān ﴿are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval.﴾ you perceive on the faces of those who disbelieve the effect of such disapproval in the way of aversion and frowning.

﴿They are almost on the verge of assaulting those who recite to them Our verses.﴾ meaning that they are nearly ready to attack them with violence.

﴿Say,﴾ to them, O Muḥammad ﴿"Then shall I inform you of [what is] worse than that?﴾ meaning, something more repulsive to you than the Qurʾān that is being recited to you. ﴿[It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination."﴾

[Qur'an 22: 73] ﴿O people, an example is presented, so listen to it.﴾ So pay attention to the parable and its description. Then Allah clarified the example, saying, ﴿Indeed, those you invoke besides Allah will never create [as much as] a fly,﴾ despite its smallness and its insignificance, they can't do that. ﴿even if they gathered together for that purpose.﴾ which is to create a single fly.

﴿And if the fly should steal away from them a [tiny] thing,﴾ the pronoun "them" refers to the idols that are invoked and worshiped besides Allah ﴿they could not recover it from him. Weak are the pursuer and pursued﴾

Ibn ʿAbbās said: The pursuer is the fly and the pursued is the idol. This is because the disbelievers used to smear their idols with honey twice a year, and then close the doors of their homes. Flies would enter and consume the honey, purifying it from impurities. When the disbelievers saw this, they said, "Our gods have eaten the honey."

Aḍ-Ḍaḥḥāk said: "the pursuer and pursued" means the worshipper and the worshipped.

Ibn Zayd and Ibn Kaysān said: They used to adorn the idols with gems, pearls, and various types of jewels, and perfume them with various types of scents. Sometimes, one of them would fall off, or a bird or fly would take it, and the idols could not retrieve it. So, the pursuer in this interpretation is the idol, and the pursued is the fly and the bird.

[Qur'an 22: 74] ﴿They have not appraised Allah with true appraisal.﴾ meaning, they did not magnify Allah as He deserves to be magnified, nor did they truly know Him or describe Him as He truly is, when they associated partners with Him that are not equal to even a fly's weight.

﴿Indeed, Allah is Powerful and Exalted in Might﴾

[Qur'an 22: 75] ﴿Allah chooses﴾ and selects ﴿from the angels messengers﴾ such as Jibrīl and Mikāʾīl and others ﴿and from the people.﴾ Also Allah chooses messengers from them such as Ibrāhīm, Mūsā, ʿĪsā, Muḥammad, and other prophets may the peace and blessings of Allah be upon them.

It is said that this verse was revealed in response to the disbelievers saying, ﴿Has the message been revealed to him out of [all of] us?﴾ [38:8] So Allah informs us that the choice belongs to Him, and He selects whomever He wills from among His creation.

﴿Indeed, Allah is Hearing﴾ what they say ﴿and Seeing﴾ He sees them and knows who among them is deserving of that.

[Qur'an 22: 76] ﴿He knows what is [presently] before them﴾ This means that Allah knows what was before and after the creation of the angels and His messengers, and He knows what will happen after their passing. Al-Ḥasan said: What is before them refers to what they have done, and ﴿and what will be after them.﴾ refers to what they will do in the future that they have not done yet. ﴿And to Allah will be returned [all] matters﴾

[Qur'an 22: 77] ﴿O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed﴾

[1883](1) Aḥmad ibn Muḥammad ibn Yūsuf told us that Makkiyy ibn ʿAbdān narrated from Muḥammad ibn Yaḥyā who said: Among what I read upon ʿAbdullāh ibn Nāfiʿ is that Muṭarrif ibn ʿAbdullāh narrated from Mālik from Nāfiʿ that a man from the people of Egypt told ʿAbdullāh ibn ʿUmar that ʿUmar ibn Al-Khaṭṭāb, may Allah be pleased with him, recited Sūrat Al-Ḥajj and prostrated in it two prostrations, then said, "This Sūrah has been blessed with two Sajdahs (i.e., prostrations)."

[1884](2) And with his chain of transmission on the authority of Mālik from ʿAbdullāh ibn Dīnār that he said: I saw ʿAbdullāh ibn ʿUmar prostrating two prostrations in Sūrat Al-Ḥajj.

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(1) **[1883] The assessment of the reliability of the chain of transmitters:**
- Weak due to the fact that the man who informed Abdullah ibn Umar was unknown, and also because the sheikh of the compiler did not mention any criticism or praise. However, the hadith is authentic through other chains.

The authentication of Ḥadīth:
- The Ḥadīth was narrated by Mālik in ((Muwaṭṭaʾ)) 1/101 (260) with a similar wording, and its chain is authentic.
- And Ibn Abi Shaybah narrated it in ((Al-Musannaf)) 1/372, with a similar wording, and its chain is weak.

(2) **[1884] The assessment of the reliability of the chain of transmitters:**
- Authentic.

The authentication of Ḥadīth: The hadith was narrated by Mālik in ((Muwaṭṭaʾ)) 1/206, from Abdullah ibn Dīnār who said: "I saw Abdullah ibn Umar in the same situation."
- And Al-Shafi'i in ((Musnad)) 2/221 said: " Mālik informed us from Nafi', from Ibn Umar, with a similar wording."

[1885][(1)] And Abū Bakr Al-Jawziyy narrated Abū Al-ʿAbbās Ad-Daghūliyy from Ibn Abū Khaythamah from Abū Salamah Al-Khuzāʿiyy Manṣūr ibn Salamah from Ḥammād ibn Salamah from ʿAliyy ibn Zayd Ṣafwān ibn Miḥriz that Abū Mūsā recited Sūrat Al-Ḥajj on the pulpit of Baṣrah, then he went down and prostrated in it two prostrations.

[1886][(2)] And Abū Muḥammad Al-Makhladiyy narrated from ʿAbdullāh ibn Muḥammad ibn Muslim from Muḥammad ibn Muslim ibn Wārah from Muḥammad ibn Mūsā ibn Aʿyan who said: I read to my father on the authority of ʿAmr ibn Al-Ḥārith from Ibn Luhayʿah that Mishraḥ ibn Hāʿān narrated from ʿUqbah ibn ʿĀmir that he said, "I said, 'O Messenger of Allah, there are two prostrations in Sūrat Al-Ḥajj.' He said, **'Yes, if you do not prostrate them, do not recite them.'"**

[Qur'an 22: 78] ﴿And strive for Allah with the striving due to Him.﴾ means: strive in the way of Allah against His enemies with the striving that Allah deserves. Jihād (i.e., striving) is the exertion of one's energy in Allah's cause. This is the opinion of Ibn ʿAbbās who also said: Do not fear the blame of anyone when you strive in the Cause of Allah, and that is the true Jihād.

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(1) **[1885] The assessment of the reliability of the chain of transmitters:**
- Weak due to the presence of Ali ibn Zaid bin Jud'an, who is considered weak.

The authentication of Ḥadīth:
- The narration was reported by Al-Hakim in ((Al-Mustadrak)) 2/424, with a similar wording, and its chain is weak. And al-Bayhaqī narrated it in ((As-Sunan al-Kubra)) 2/218, and its chain is also weak.

(2) **[1886] The assessment of the reliability of the chain of transmitters:**
- Weak due to the mixing of Ibn Luhay'ah and the presence of Mashrah ibn Ha'aan, acceptable, but not continuously transmitted.
- **The authentication of Hadith:** The Ḥadīth was narrated by at-Tirmidhī in his book Al-Jumu'ah, chapter on what is mentioned about prostration during Hajj (578) with a similar wording. Abu Eisa said: "This hadith does not have a strong chain of narrators."
- Abu Dawood also narrated it in his book Al-Salah, chapter on the number of prostrations in the Quran (1402) with a similar wording.
- ad-Dāraquṭnī, also narrated it in his book Al-Salah, chapter on the prostration of the Qur'an 1/408, with a similar chain of narration.
- Al-Rawiyani also narrated it in his book Al-Musnad 1/173 and mentioned it.
- Al-Ṭabarānī also narrated it in his book Al-Mu'jam al-Kabir 17/307 and mentioned it.

Aḍ-Ḍaḥḥāk and Muqātil said: It means, do good for the sake of Allah in a manner that he deserves, and worship Him in a manner that he deserves.

ʿAbdullāh ibn Al-Mubārak said: It is the struggle against oneself and one's desires, and that is the greater Jihād. As is narrated in a Hadith, the Messenger of Allah (P.B.U.H) said upon returning from one of his battles, **"We have returned from the lesser Jihād to the greater Jihād."**

﴿He has chosen you﴾ for His religion ﴿and has not placed upon you in the religion any difficulty.﴾ This means that no believer is tested with sins except that Allah has provided a way out for them. This may be through repentance, seeking retribution, settling grievances, or making various forms of expiation. There is nothing in the religion of Islam that does not provide a way for the servant to escape punishment, nor is there any sin that a believer commits without there being a way out.

This is the meaning of the narration of ʿAliyy ibn ʿAbdullāh ibn ʿAbbās from his father when ʿAbdul-Malik ibn Marwān asked him about this verse. He said, "Allah has made expiation a way out of that." I heard Ibn ʿAbbās, may Allah have mercy on him, say that.

Some scholars said that it means there is no hardship or burden placed upon the believers in their religious duties, such as the obligations of Ramaḍān, Eid, Ḥajj, and other times when there may be uncertainty or difficulty. Allah has made these obligations easy for believers to fulfill so that they may be certain about them.

﴿[It is] the religion of your father, Ibrāhīm.﴾ The command to follow the religion of Ibrāhīm was given because it is included in the religion of Muḥammad (BPBUT).

The reason why Allah, may He be exalted, said, "the religion of your father" and not all of the Prophets are traced back to Prophet Ibrāhīm is that the sanctity of Ibrāhīm is like the sanctity of a parent, as Allah, may He be exalted, said: ﴿And his wives are their mothers.﴾ [33:6] The Prophet (P.B.U.H) also said, **"I am like a father to you."**

This is the meaning of the statement of Al-Ḥasan Al-Baṣriyy that the pronoun "He" refers to Allah in His saying, ﴿He named you "Muslims" before﴾ meaning, before the revelation of the Qurʾān in the previous scriptures and in this Book. This is the opinion of most commentators.

Ibn Zayd said: "He" refers to Ibrāhīm (P.B.U.H) meaning that Ibrāhīm named you Muslims, and "before" means before this time, in the days of Ibrāhīm, ﴿and in this﴾ meaning, in this time. This is the statement of Ibrāhīm, ﴿Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You.﴾ [2:128]

The first opinion is more correct.

﴿so that the Messenger may be a witness over you﴾ that he conveyed the message to you.

﴿and you may be witnesses over the people.﴾ that their messengers conveyed the message to them.

﴿So establish prayer and give Zakāh and hold fast to Allah.﴾ meaning, trust in Allah and rely on Him.

Al-Ḥasan said: Hold fast to the religion of Allah, with which He has been kind to His servants.

﴿He is your protector﴾ meaning, He is your Guardian, Supporter, and the One who takes care of your affairs.

﴿and excellent is the protector, and excellent is the helper﴾

Sūrat Al-Muʾninūn (The Believers)

The Chapter of Al-Muʾninūn [no. 23] was revealed in Makkah, and it is one hundred and eighteen verses, one thousand eight hundred and forty words, and four thousand eight hundred and two letters.

[1887][(1)] Abū Al-Ḥusayn Al-Khabbāziyy Al-Muqriʾ Al-Jurjāniyy narrated

(1) [1887 - 1888] The assessment of the reliability of the chain of transmitters:
- Its chain of narrators is very weak, including Mukhallad ibn Abdul wahid, Ibn Jud'an, and Al-Daqqaq whom I did not find. Also, Zafaran was not mentioned with any criticism or praise, and the Ḥadīth is fabricated.

from Ibn Ḥabash Al-Muqriʾ Al-Dīnūriyy from Abū Al-ʿAbbās Muḥammad

- **The authentication of Hadith:** Ibn Al-Jawzi narrated it in his book Al-Mawdu'at, chapter on the virtues of the surahs 1/390 (470) through the route of Ibn Abi Dāwūd.
- Al-Aqili also narrated it in his book Al-Du'afa Al-Kabir 1/156 through the route of Shababah ibn Suwār.
- Al-Wahidi narrated it in his book Al-Waseet 3/283 and explained it in his Tafsir, while Ibn Ady narrated it in his book Al-Kamil 7/127, both through the route of Harun ibn Kuthayr from Zaid ibn Aslam, from his father, from Abu Umamah, from Abu Bakr.
- Abu Bakr ibn Abi Dāwūd also narrated it in his book Fada'il Al-Quran through the route of Muhammad ibn Asim, as mentioned in Ibn Al-Jawzi's Al-Mawdu'at.
- Abu Nu'aym Al-Asbahani also narrated it in his book Dzikr Akhbar Asbah'an 2/328.
- Al-Quda'i also narrated it in his book Musnad Al-Shihab, while Ibn Mardawaih narrated it in his Tafsir, as mentioned in Takhrij Ahadith Al-Kashaf by Al-Zaylai 2/408.
- Al-Shawkani said in his book Al-Fawa'id Al-Mujmu'ah (264): "All the chains of this hadith are invalid because it is fabricated."
- This hadith is a part of a long hadith, the beginning of which states: "Whoever recites Al-Fatihah will be rewarded as if he recited two-thirds of the Qur'an." Then, the virtues of each surah are mentioned. The author and others separated the hadith according to each surah and mentioned its virtues.
- Scholars agree that this Ḥadīth and other narrations about the virtues of each surah are fabricated and falsely attributed to the Prophet Muhammad (PBUH).
- Aqeeli reported in Al-du`afa' al-kabir 1/156 with his chain from Ibn Al-Mubarak who said: "The Ḥadīth of my father, I think the heretics fabricated it." Ibn Al-Jawzi also mentioned in Al-Mawdu'at a story that indicates the admission of the fabricator of the Ḥadīth.
- Among those who were accused of fabrication is Abu Hatim Al-Razi as mentioned in Al-Mizan Al-I'tidal by Al-Dhahabi 4/83, and Ibn Ady and Al-Hakim as mentioned in Al-Mizan Al-I'tidal by adh-Dhahabī 4/279, and Al-Zaila'i in Takhrij Ahadith Al-Kashaf 2/180, and Ibn Al-Jawzi in Al-Mawdu'at 1/391, and Al-Nawawi in Al-Taqrib 1/288, and Al-'Iraqi in Fath Al-Mughith 1/263, and al-Sakhāwī in Fath Al-Mughith 1/286, and Al-Manawi in Al-Fath Al-Samawi 2/858, and adh-Dhahabī in Al-Mizan Al-I'tidal 4/83, and Al-Zarkashi in Al-Burhan 1/433, and Al-Shawkānī in Al-Fawa'id al-Majmu'ah (p. 264), and al-Suyūṭī in Al-Lu'lu' Al-Manthu'ah 1/227, and Ibn Al-Qayyim in Al-Manar Al-Munif (p. 115), and others.
- Sheik Al-Islam Ibn Taymiyyah also reported the consensus of the scholars on its fabrication, as he said in his introduction to Uṣūl al-tafsīr and in the Tafsir from these fabricated narrations there is a large section, such as the hadith narrated by Al-Tha'labi, Al-Wahidi, and Al-Zamakhshari in the virtues of Surahs, so it is fabricated by the consensus of the scholars.
- Al-'Iraqi mentioned in Al-Tabsirah wa Al-Tadhkirah 1/263 when he mentioned the fabricated Ḥadīth: "They have a hadith about the virtues of the Surahs narrated by ibn ʿAbbās, how bad is what they invented! Like the hadith of Abu Ka'b, its narrator

ibn Mūsā Ad-Daqqāq Ar-Rāzī from ʿAbdullāh ibn Rūḥ Al-Madāyiniyy.

[1888](1) And Ẓafran narrated from Ibn Abū Dāwūd from Muḥammad ibn ʿĀṣim from Shabābah ibn Sawwār Al-Fazāriyy from Makhlad ibn ʿAbdul-Wāḥid from ʿAliyy ibn Zayd from ʿAṭāʾ ibn Abū Maymūnah from Zirr ibn Ḥubaysh from Ubayy ibn Kaʿb, may Allah be pleased with him, that the Messenger of Allah (P.B.U.H) said, "The angels will give whoever recites Sūrat Al-Muʾninūn good tidings about the breath of life and a Garden of

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confessed that it is fabricated, and how bad is what he committed! And everything he cited in his book is like Al-Wahidi's mistake in his accuracy.

- And one of the things that indicate its fabrication, as Ibn Al-Jawzi mentioned in Al-Mawdu'at 1/391, is that the fabricator exhausted the Surahs and mentioned in each one what suits it in terms of reward in a language that is awkward and unsuitable for the words of the Messenger of Allah (PBUH), so it is known from both its chain of narration and its content that it is fabricated.
- Therefore, due to the consensus of the scholars that this hadith of Abu Ka'b Al-Ansari is fabricated, anyone who cited it in his exegesis such as Al-Tha'labi, Al-Wahidi, and Al-Zamakhshari is mistaken in that and is subject to criticism.
- However, Al-Tha'labi had an excuse when he cited this hadith without mentioning its chain of transmission, as it was difficult for him to access the chain. However, it is not permissible to remain silent about the chain without clarification. Ibn Hajar al-Asqalani mentioned in "Al-Nukat ʿala Mqaddimat Ibn al-Salah" (2/863) that relying on referring to the chain without examining it is a well-known method for many scholars of hadith, and it is the method by which many of them have transmitted weak hadiths, while omitting to explicitly state their weakness. This happened to a group of the major Imams, and mentioning the chain of transmission was considered one of the necessary clarifications in their methodology.
- It should be noted that there are authentic narrations that mention the virtues of certain surahs and verses, and these are known from reliable sources that go back to the Prophet (PBUH). al-Suyūṭī mentioned in "Tadrib al-Rawi" (1/290) that there are scattered hadiths about the virtues of surahs, some of which are sahih (authentic), some are hasan (good), and some are da'eef (weak), but none of them are fabricated. Therefore, it should not be assumed that there are no authentic narrations about the virtues of surahs. In fact, there is a book titled "Khamail al-Zahr fi Fada'il al-Surah" that gathers authentic narrations about the virtues of surahs.
- For further information, see "Al-Mawdu'at" by Ibn al-Jawzi (1/390), "Tanzih al-Shari'a al-Marfua" by al-Kinani (1/285), "Al-Fawa'id al-Mujmu'ah" by al-Shawkani (p. 264), "Al-Manar al-Munif" by Ibn al-Qayyim (p. 115), "Al-Lal' al-Masnu'ah" by al-Suyuti (1/227), and "Al-Tahdith bima qila la yusahh fihi hadith" by Bakr Abu Zaid (p. 122).

delight, and when the Angel of Death comes to take his soul, he will give him such good tidings that he will be delighted."

In the Name of Allah—the Most Compassionate, Most Merciful.

[Qur'an 23: 1] ﴿Certainly will the believers have succeeded﴾

[Qad] (i.e., Certainly) is a particle of confirmation and certainty, meaning: Indeed, they have attained victory and are prosperous and blessed.

[1889][(1)] Abū Al-Qāsim Al-Ḥasan ibn Muḥammad ibn Al-Ḥasan Al-

(1) **[1889] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is fabricated. It includes Is'hāq ibn Najīh al-Multa'i and 'Abd al-Rahīm ibn Habīb, whom I could not find.

The authentication of Ḥadīth:

- This hadith was narrated by al-Ṭabarānī in " Al-Mu'jam al-Kabir " (11/184, no. 11439), and in "Al-Mu'jam al-Awsat" (1/224, no. 738), Abu Nu'aym in "Sifat al-Jannah" (1/40, no. 16), and Tammam al-Razi in "Fawaidihi" (1/109, no. 258). It was also narrated by Ibn 'Asakir in "Tarikh Dimashq" (17/37).
- All of them are from the route of Hisham bin Khalid al-Azraq. Bqiya narrated it from Ibn Jurayj, but he is not included in it. Then she said, "I am forbidden to every miser and extravagant person."
- This chain of narration is weak due to the weakness of Bqiya, who was known to fabricate stories from weak and abandoned narrators. As for the narration by Abu Nu'aim and al-Ṭabarānī in " Al-Mu'jam al-Awsat " regarding the authentication, it cannot be relied upon either because Hisham bin Khalid was known to make mistakes and often attributed his narrations to Bqiya even though Bqiya did not mention him as the source of his narrations, as in the narration of the majority in "Mizan Al-I'tidal" by adh-Dhahabī 4/298, which also mentions Ibn Jurayj's fabrications.
- There is another narration by Ali bin Asim from Humaid Al-Taweel, from Anas bin Malik, which is a marfu' hadith. Al-Bayhaqī narrated it in "Al-Asma' Wal-Sifat" 2/124 (691), and Al-Hakim in "Al-Mustadrak" 2/426 (3480), and said the chain is authentic, although they did not both narrate it. Adh-Dhahabī rejected this narration in "Talkees" by saying it is weak, and also cited it in "Mizan Al-I'tidal" 3/137. Ibn Adi narrated it in "Al-Kamil" 5/193, and Al-Khateeb in "Tarikh Baghdad" 10/118, both through Al-Ala bin Muslima Abi Salam Al-Rawas from Ali ibn Asim, who was known to make mistakes and persist in them. Adh-Dhahabī cited this in "Mizan Al-I'tidal" 3/137.
- There is another chain of narration for this Ḥadīth, which Abu Nuʿaym narrated in "Sifat Al-Jannah" (56) (20), and Ibn Abi Al-Dunya narrated it in "Al-Targhib Wal-Tarhib" by Al-Mundhiri 4/252, through Muhammad bin Ziyad al-Kalbī from Bishr

Mufasir (i.e., the exegete) narrated to me in 388 AH that Abū ʿAmr Al-Muʿtazz ibn Muḥammad ibn Al-Faḍl Al-Qāḍī Bazamm narrated from Aḥmad ibn Al-Ḥusayn Al-Firyābiyy from ʿAbdur-Raḥīm ibn Ḥabīb Al-Baghdādiyy Isḥāq ibn Nujayḥ Al-Malṭiyy from Ibn Jurayj ʿAṭāʾ from Ibn ʿAbbās, may Allah be pleased with him, that the Messenger of Allah said, "When Allah Almighty created the Garden of Eden, He created in it what no eye has seen, no ear has heard, and no human heart has perceived. Then Allah said to it, 'Speak.' it said, ﴿Certainly will the believers have succeeded﴾ three times, then it said, 'I am forbidden to every miser and hypocrite.'"

Ṭalḥah ibn Muṣarrif recited [Ufliḥa] in the passive voice, meaning: They remained in bliss and success. The rest recited it as [aflaha] meaning, they succeeded.

[Qur'an 23: 2] ﴿They who are during their prayer humbly submissive﴾

The scholars of Tafsīr differed regarding the meaning of Khushūʿ.

- Ibn ʿAbbās, may Allah be pleased with him, said it means "Submissive and humble."
- Al-Ḥasan and Qatādah said, "Fearful."

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bin Al-Hussein, from Sa'id bin Abi Aruba, from Qatadah, from Anas, and it is a marfu' Ḥadīth. However, Ibn Ma'in considered Muhammad bin Ziyad weak, and Bishr ibn Al-Ḥusayn was known to fabricate stories. Adh-Dhahabī cited this in "Mizan Al-I'tidal" 3/552, 1/315.

- There is another support to this narration from the route of 'Adi bin al-Fadl. Al-Jariri narrated from Abu Sa'eed in a marfu' Ḥadīth. Al-Bazzar cited it in his Musnad 4/189 (3508) as well as in Kashf al-Asrar. Abu Nu'aym also cited it in Hilyatul Awliya 6/204. Al-Bayhaqi and Abu al-Sheikh also cited it as mentioned in Targhib wa Tarhib of Al-Mundhiri 4/252 and Hadi al-Arwah of Ibn al-Qayyim p.95. Its chain of transmission is very weak with 'Adi bin al-Fadl being abandoned. (Taqrib al-Tahdhib by Ibn Hajar 4577)
- Al-Mundhiri said: "Considering it as 'Mawqouf' is the most correct."
- Having said that, it is clear that the Ḥadīth is weak in all of its routes, and its chain is disconnected between 'Ata' and Ibn 'Abbas. It has also been weakened by al-Albani. See: Majma' al-Zawaid by al-Haythami 10/397, Targhib wa Tarhib by al-Mundhiri 4/563, Silsilat al-Ahadith al-Da'ifah by al-Albani 1283, Ithaf al-Sada al-Muttaqin by al-Zabidi 7/563, and Al-Lulu Al-Manthur - by al-Suyūṭī 2/146.

- Muqātil said, "Humble."
- ʿAliyy, may Allah be pleased with him, said, "Khushūʿ is in the heart, and it is to soften yourself to the Muslim next to you, and not to look around."
- Mujāhid said, "It is lowering your gaze and lowering your wing."

When a man of knowledge stood up to pray, he feared Allah that his gaze would stray to something or that he would think about something worldly.

- ʿAmr ibn Dīnār said, "Khushūʿ is not only bowing and prostrating, but it is being still and having a good appearance in prayer."
- Ibn Sīrīn and others said, "It is not raising your gaze from the place of your prostration."
- The scholars said, "The Prophet and his Companions used to raise their eyes in prayer to the sky and look to the right and left, until this verse was revealed. After that, they put their faces where they prostrate, and no one among them was seen looking except at the ground."
- Rabīʿ said, "It means not looking to the right or left."

[1890][(1)] Abū ʿAmr Al-Furātiyy narrated from Abū Mūsā from As-Sarrāj from Muḥammad ibn Aṣ-Ṣabbāḥ from Isḥāq ibn Sulaymān from Ibrāhīm Al-Khūziyy

(1) **[1890] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is very weak and includes Ibrahim al-Khawzi.
- **The authentication of Hadith:**
- It was narrated by Al-'Aqili in "Al-Du'afa' Al-Kabeer" 1/70, and Al-Bazzar in "his Musnad" as mentioned in "Kashf Al-Astar" (p. 553), and Al-Marozi in "Tathbeeq Qadr Al-Salah" 1/180 (128), all of them through the chain of Ibrahim Al-Khawzi as a marfu' hadith.
- It was also narrated by Ibn 'Adi in his "Al-Kamil" in brief 1/107 (in the biography of Talha bin 'Amr Al-Makki), through the chain of Talha bin 'Amr from 'Ata' as a marfu' Ḥadīth. Ibn Ḥajar said about Ṭalḥa's narration: it is matrook (i.e. stopped at him), "Taqreeb Al-Tahdhib" (3047).
- Al-Haytamī mentioned the Ḥadīth in " Majmu' al-Zawa'id " 2/80, and Mundhirī in " At-Targhib " 1/191 through the narration of Al-Bazzar and its weaknesses. Al-Albani said in "Silsilat Al-Ahadith Al-Da'ifah" (1024): it is very weak. It was also reported from 'Ata' as a muqoof (stopped) hadith. Al-'Aqili said in "Al-Du'afa' Al-Kabeer" 1/70: It is more preferable than the hadith of Ibrahim.
- Ibn Rajab said in "Al-Dhulal Wal-Inkisar Lil-'Azeez Al-Jabbar" (p. 9) that it was narrated by Al-Bazzar and others as a marfu' hadith and the muqoof narration is more authentic.

from ʿAṭāʾ ibn Abū Rabāḥ from Abū Hurayrah, may Allah be pleased with him, that the Messenger of Allah (P.B.U.H) said, "Verily, when the servant stands up for prayer, he is between the eyes of the Most Merciful. So when he turns away, the Lord, Mighty and Sublime, says to him, 'To whom are you turning away? Are you turning to someone who is better for you than Me? O son of Adam, turn towards Me, for I am better for you than whoever you are turning away to.'"

- ʿAṭāʾ said: It means not to fidget with any part of your body during prayer.

The Prophet (P.B.U.H) once saw a man playing with his beard during prayer and said, "If the heart is focused then the limbs will be still."

[1891][(1)] Muḥammad ibn Aḥmad ibn ʿAqīl Al-Qaṭṭān narrated from Hājib

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(1) **[1891] The assessment of the reliability of the chain of transmitters:**

- It includes Hajib bin Ahmad, in which there is a difference of opinion. The sheikh of the compiler did not mention any criticism or praise, and the Ḥadīth is good as it will appear in the chain of narrators.

The authentication of Ḥadīth:

- The Ḥadīth is in "Musnad Ibn al-Mubarak" (p.32).
- Ahmad narrated it in his "Musnad" (5/163, 21448), and Ibn Khuzaymah in his " Ṣaḥīḥ " (914), and Ibn al-Jaʿd in his "Musnad" (1529), all through the route of Maʾmar.
- Abū Dāwūd narrated it in his book "Prayer", in the chapter of wiping over pebbles in prayer (945), and At-Tirmidhī in his book "Prayer", in the chapter of what was mentioned regarding the dislike of wiping over pebbles in prayer (379), and al-Nasaʾi in "al-Sunan al-Kubra" (1114), and in "al-Mujtaba" in the book of forgetfulness, in the chapter of prohibition of wiping over pebbles in prayer (3/6), and Ibn Majah in his book "Establishment of Prayer", in the chapter of wiping over pebbles in prayer (1027), and al-Darimi in his "Sunan", in the book of prayer (1428), and Ahmad in his "Musnad" (5/150, 21330), and al-Humaydi in his "Musnad" (128), and Ibn Khuzaymah in his " Ṣaḥīḥ " (913), and Ibn Hibbān in his " Ṣaḥīḥ ", as mentioned in "al-Ihsan" (6/49, 2273), and Ibn al-Jarud in his "al-Muntakhab" (219), and Ibn Abi Shaybah in his "Musannaf" (2/410), and al-Tahawi in his "Mushkil al-Athar" (4/60-61), and al-Bayhaqi in "al-Sunan al-Kubra" (2/284), and in "al-Asmaʾ wa al-Sifat" (657), and al-Baghawi in his "Sharh al-Sunnah" (3/157, 662), and in "Maʾalim al-Tanzil" (5/409).
- All of them narrated from Sufyan ibn 'Uyaynah.
- Ahmad also narrated it in his "Musnad" (5/179, 21553), and al-Tayalisi in his "Musnad" (476), and al-Baghawi in his "Sharh al-Sunnah" (3/158, 663), all through the route of Ibn Abi Dhiʾb.
- Al-Tahawi also narrated it in his "Mushkil al-Athar" (4/60), through the route of Ibn Akhi Ibn Shihab.

ibn Aḥmad ibn Yarḥam ibn Sufyān Aṭ-Ṭūsiyy from Abū ʿAbdur-Raḥmān ibn Munīb Al-Marwaziyy from ʿAbdān ibn Muḥammad Al-Marwaziyy from ʿAbdullāh ibn Al-Mubārak from Maʿmar from Az-Zuhriyy from Abū Al-Aḥwaʿ from Abū Dharr, may Allah be pleased with him, that the Messenger of Allah (P.B.U.H) said, "If one of you stands for prayer, mercy faces him, so do not fidget with the pebbles."

- Ahmad narrated it in his "Musnad" (5/150, 21330), and Ibn Hibbān in his " Ṣaḥīḥ ", as mentioned in "al-Ihsan" (2274), through the route of Yunus ibn Yazid al-Ayli.
- All of them narrated from al-Zuhri.
- Regarding this hadith, At-Tirmidhī said: "It is a hasan hadith," and al-Baghawi said it is hasan in his " Sharh as-Sunnah ". It was also narrated by Ibn Khuzaymah and Ibn Hibbān in their sahihs, and Ahmad Shakir authenticated it in his commentary on "Sunan At-Tirmidhī ". Al-Hafiz was silent about it in his "Fath al-Bari" by Ibn Hajar (3/79), and he said in 'Bulugh al-Maram' (48): It was narrated by the five [scholars] with a sound chain of transmission.
- However, some of the researchers weakened it, including Al-Albani in 'Irwa al-Ghalil' (2/98). The argument for its weakness is:

1 - Abu al-Ahwas was unknown, as only Al-Zuhri narrated from him, and no one else verified his integrity and memorization. Moreover, he did not have any follow-up on this hadith, so it is weak.

2 - That Abu al-Ahwas contradicted this hadith, and Abdul-Rahman ibn Abi Layla narrated from Abū Ḏarr (may Allah be pleased with him) that he asked the Prophet (peace be upon him) about everything until he asked him about wiping over stones, and he said, 'Once or leave it.' It was narrated by Ibn Abi Shaybah in his 'Musannaf' (2/410), Ahmad in his 'Musnad' (5/163, 21448), and Ibn Khuzaymah in his 'Sahih' (916).

- The answer to this is:

1 - That Abu al-Ahwas was mentioned by Ibn Hibbān in 'Al-Thiqat' for ibn Hibbān, and Sa'd ibn Ibrahim said to Al-Zuhri about Abu al-Ahwas, 'He was like someone angry with him when he talked about an unknown person he did not know.' Al-Zuhri said, 'Do you not know the Sheikh Mawla Bani Ghaffar who used to pray in Arrawadhah in the Prophet's Mosque?' and Sa'd did not know him. This was narrated by Al-Humaydi in his 'Musnad' (1/70).

2 - There is no contradiction with the hadith of Ibn Abi Layla, but they can be reconciled by saying that the report of Abu al-Ahwas is a general statement that is not explained, while the report of Ibn Abi Layla and others who permitted wiping once is an explanation of the wording of the sentence. Ibn Khuzaymah pointed this out in his ' Ṣaḥīḥ ' (2/59).

- Al-Bayhaqī said in 'As-Sunan al-Kubra' (2/285): 'This once is what is permitted, but it is disliked to play around with it. Allah knows best.'"

It is said that Al-Ḥasan (may Allah have mercy on him) once saw a man playing with pebbles during prayer and saying, "O Allah, marry me to the Houris of Paradise." Al-Ḥasan said, "How bad a suitor you are, proposing while you are playing."

- Khulayd ibn Daʿlaj narrated from Qatādah that Khushūʿ refers to placing the right hand over the left during prayer.
- Some scholars said that it means gathering one's focus and turning away from everything else during prayer.
- Abū Bakr Al-Wāsiṭiyy said that it means praying sincerely to Allah, without seeking any worldly benefit.

[1892][(1)] I heard Ibn Al-Imām say: I heard Ibn Muqsim say: I heard Abū Al-Faḍl Jaʿfar ibn Aḥmad Al-Sanḍaliyy say: I heard Ibn Abū Al-Ward say: The worshipper needs four things to achieve humility in prayer: to stand properly, to speak sincerely, to have complete certainty, and to gather his or her thoughts.

[Qur'an 23: 3] ﴿And they who turn away from Laghw (i.e., ill speech)﴾

Al-Ḥasan said, "From sins."

Ibn ʿAbbās, may Allah be pleased with him, said, "False oaths."

Mujāhid said, "Slander and harm."

Other scholars said, "Words or actions that are not permissible."

It is also said that "Laghw" refers to actions or words that are of no benefit.

[Qur'an 23: 4] ﴿And they who are observant of﴾ obligatory ﴿Zakāh﴾

[faa'iloon] (i.e., observant) means payers, and it is an eloquent word that appears in the speech of Arabs. Umayyah ibn Abū Aṣ-Ṣalt said, "Those who provide food during times of famine and those who pay [faa'iloon] Zakāt are the benefactors."

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(1) **[1892] The assessment of the reliability of the chain of transmitters:**

- There are some narrators whom I have not found, and some who were not mentioned with criticism or praise.

The authentication of Ḥadīth:

- Abū Ḥayyān mentioned him in Al-Bahr Al-Muhit 6/366 and attributed him to Abu Al-Darda', but it may be a mistake.

[Qur'an 23: 5] ﴿And they who guard their private parts﴾

[Qur'an 23: 6] ﴿Except from their wives or those their right hands possess, for indeed, they will not be blamed﴾ meaning, they are free from blame if they have intercourse with their wives or slave girls.

[Qur'an 23: 7] ﴿But whoever seeks beyond that,﴾ meaning, whoever seeks other than a wife or slave girl ﴿then those are the transgressors﴾ meaning, those who step from the lawful into the unlawful. So whoever commits adultery is a transgressor and aggressor.

[Qur'an 23: 8] ﴿And they who are to their trusts﴾ with which they have been entrusted ﴿and their promises﴾ meaning, their covenants and contracts that they entered into. ﴿attentive﴾ meaning, protectors and keepers.

Ibn kathīr recited it as [Amānatihim] in the singular form because the word [ʿahdihim] is also singular, while the rest of the scholars of recitation recited it as [amaanaatihim] in the plural form, like Allah's saying, ﴿Indeed, Allah commands you to render trusts to whom they are due﴾ [4:58]

[Qur'an 23: 9] ﴿And they who carefully maintain their prayers﴾ means that they consistently perform their prayers and pay attention to their prescribed times. So Allah commands us to maintain the prayers as well as to maintain Khushūʿ (i.e., humility) while offering them. Therefore, the mention of prayer has been repeated.

[Qur'an 23: 10] ﴿Those﴾ whose traits are thus ﴿are the inheritor﴾ they inherit the dwellings of the people of the Hellfire in the garden of Paradise.

Abu Hurayrah narrated that the Messenger of Allah said, "There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allah said: ﴿Those are the inheritor﴾."

Mujāhid said, "Everyone has two abodes, one in Paradise and one in Hell. As for the believer, his abode in Paradise is built and his abode in Hell is demolished. As for the disbeliever, his abode in Paradise is demolished and his abode in Hell is built."

Some scholars said: The meaning of inheritance is that their affair is transferred to Paradise and they attain it, just as the affairs of inheritance are transferred to the heir.

[Qur'an 23: 11] ﴿Who will inherit Al-Firdaws. They will abide therein eternally﴾

Al-Firdaws is the garden of vineyards.

Mujāhid said it is a Greek word.

ʿIkrimah said it means paradise in the language of Abyssinia.

As-Suddiyy said it is the gardens surrounded by walls, in the language of the Romans.

It was narrated that when Ḥārithah ibn Surāqah was killed in the Battle of Badr, his mother said to the Prophet (P.B.U.H), "O Messenger of Allah, if my son is among the people of Paradise, I will not cry over him, but if he is among the people of Hell, then I will weep bitterly." The Prophet (P.B.U.H) said, "O mother of Ḥārithah, in paradise there are gardens, and your son has achieved the highest level of Paradise i.e., Al-Firdaws."

[1893](1) Abū Al-Ḥasan ʿAbdur-Raḥmān ibn Ibrāhīm ibn Muḥammad Aṭ-Tabāraniyy informed us that Abū ʿAbdullāh Muḥammad ibn Yūnus ibn Ibrāhīm ibn An-Naḍr Al-Muqriʾ narrated from Al-ʿAbbās ibn Al-Faḍl Al-Muqriʾ from Abū Zarʿah ʿUbaydullāh ibn ʿAbdul-Karīm from Yaḥyā ibn ʿAbdullāh ibn Bakīr Al-Makhzūmiyy from ʿAbdullāh ibn Luhayʿah Al-Ḥaḍramiyy from ʿAṭāʾ ibn Dīnār Saʿīd ibn Jubayr about the saying of Allah Almighty: ﴿Certainly will the believers have succeeded﴾. It means that the believers have been blessed with the declaration of Allah's Unity and Oneness. Then Allah described them and their actions, saying, ﴿They who are during

(1) **[1893] The assessment of the reliability of the chain of transmitters:**
- There are some narrators who were not mentioned with criticism or praise, and Ibn Luhay'ah was truthful but his books were burned in a fire.

The authentication of Ḥadīth:
- Ibn Abi Ḥātim narrated it as mentioned in Al-Durr Al-Manthur by al-Suyūṭī 5/3.

their prayer humbly submissive﴾ meaning, they are humble and do not know who is on their right or left (while offering the prayer), and they do not turn away from their humility towards Allah. ﴿And they who turn away from ill speech﴾ means falsehood and lying. ﴿And they who are observant of Zakah﴾ means, they pay the Zakāh of their wealth. This verse is similar to Allah's saying, ﴿He has certainly succeeded who purifies himself﴾ [87:14] meaning, those who give from their wealth (to the needy and the poor).

﴿And they who guard their private parts﴾ meaning, from committing indecent acts.

Then Allah says, ﴿Except from their wives or those their right hands possess, for indeed, they will not be blamed﴾ meaning, they will not be blamed for having sexual relations with their wives or their slave girls.

﴿But whoever seeks beyond that,﴾ meaning, those who seek what is forbidden from other than their wives or their slave girls.

﴿then those are the transgressors﴾ meaning, aggressors in their religion.

﴿And they who are to their trusts﴾ meaning, what they have been entrusted with between themselves and others. ﴿and their promises attentive﴾ meaning, they fulfill their promises and keep their agreements.

﴿And they who carefully maintain their prayers﴾ meaning they are diligent in performing their prayers at their appointed times.

Then Allah tells us about their reward, saying, ﴿Those are the inheritor﴾ Then He explains what they will inherit, saying, ﴿Who will inherit Al-Firdaws﴾ meaning, Paradise in the Greek language. ﴿They will abide therein eternally﴾ They will live forever and will never die.

[1894][(1)] Muḥammad ibn Aḥmad ibn ʿAqīl Al-Qaṭṭān narrated from Hājib ibn

(1) **[1894] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak; there is a sheikh of the compiler who was not mentioned with criticism or praise, and there is a disagreement about Hujayr, and Yunus bin Salim is considered unknown. Yunus bin Yazid's narration from Al-Zuhrī in it is questionable.

Aḥmad ibn Yarḥam ibn Sufyān from Muḥammad ibn Ḥammād Al-Abyawardiyy from ʿAbdur-Razzāq from Yūnus ibn Sulaym from Yunus, the leader of his Ayalah, from Ibn Shihāb from ʿUrwah ibn Az-Zubayr from ʿAbdur-Raḥmān ibn ʿAbd Al-Qāriʾ that he heard ʿUmar ibn Al-Khaṭṭāb, may Allah be pleased with him, say: When the inspiration was sent down to the Prophet, a low sound was heard near his face like the humming of bees. One day when inspiration was sent down to him and we had waited for a time, it left him, then facing the Qiblah and raising

The authentication of Ḥadīth:

- Al-Baghawī narrated it in Sharh Al-Sunnah 5/177 (1376), and in Ma'alim Al-Tanzil 5/407, and Al-Mizzi in Tahdhib Al-Kamal 32/509, and Al-Bayhaqī in Dala'il Al-Nubuwwa 7/54, and Al-Wahidi in Al-Waseet 3/281. All of them narrated it through Hajib ibn Ahmad.
- It was also narrated by At-Tirmidhī in his book of Tafsir, in the chapter on Surah Al-Mu'minun (3173), and by Al-Nasa'i in As-Sunan al-Kubra, in the book of Al-Witr (1439), and by Ahmad in Al-Musnad, and by Abdul Hamid in Al-Muntakhab (p. 34, 15), and by Al-'Uqayli in Al-Du'afa' Al-Kabir 4/460, and by Al-Hakim in Al-Mustadrak 1/717 (1961), 2/425 (3479), and by Ibn 'Adi in Al-Kamil 7/175. All of them narrated it through Abdul Razzaq.
- Despite the weakness of the hadith's chain of narrators due to the unknown status of Yunus bin Salim, it was classified as hasan by Al-Baghawi in Sharh Al-Sunnah and authenticated by Al-Hakim in both of the mentioned sources. Adh-Dhahabī agreed with him in the first and critiqued him in the second, and Ibn Al-Arabi authenticated it in Ahkam Al-Quran 3/1307. Sheikh Ahmad Shakir also authenticated it in Sharh Al-Musnad 1/255 (223). However, Al-Albani weakened it in Da'if Sunan At-Tirmidhī (620).
- However, Al-Baghawi has approved it in his "Sharh Al-Sunnah", and Al-Hakim has authenticated it in two places, and Al-Dhahabi has agreed with him in the first and tracked him in the second. Ibn Al-Arabi has also authenticated it in his book " Ahkam al-Qur'an " 3/1307, and Al-Sheik Ahmad Shakir in his "Sharh Al-Musnad" 1/255 (223).
- The hadith is found in "Al-Musannaf " by Abd Al-Razzaq 3/383 (6038), narrated by Yunus bin Salim Al-San'ani, from Al-Zuhri, without mentioning Yunus bin Yazid. From this route, At-Tirmidhī narrated it in his book of Tafsir, under the chapter of Surat Al-Mu'minun (3173), and Al-Bazzar narrated it in his "Musnad" 1/427 (301), and Al-Sam'ani narrated it in his " Tafsir al-Qur'an " 3/461. At-Tirmidhī later confirmed the hadith with the inclusion of Yunus bin Yazid and said that this version is more authentic than the first one.
- Abd Al-Razzaq may have mentioned Yunus bin Yazid in this hadith, or he may not have mentioned him. If Yunus is not mentioned, the Ḥadīth would be considered Mursal.

his hands, he said, "O Allah, give us more and do not give us less; honor us and do not humiliate us; give us and do not withhold from us; choose us and do not prefer others to us; please us and be pleased with us." He then said, "I have had sent down to me ten verses which will provide entrance to paradise for those who recite them." He then recited, ﴿Certainly will the believers have succeeded﴾ and continued till he had completed ten verses.

[Qur'an 23: 12] ﴿And certainly did We create man﴾ referring to Adam (P.B.U.H) ﴿from an extract of clay﴾

According to Qatādah, it means that Adam was created from a product of wet earth.

Ibn ʿAbbās and Mujāhid said: ﴿from an extract of clay﴾ means from the most excellent of Adam's water which is from clay and his semen.[sulaala] linguistically means what is drawn forth from something. So the Arabs called man's semen [sulaala] because it is drawn from him. The poet said, "I was nothing but an honorable Arab woman, a descendant [Salīlah] of a noble family, but then married to a despicable man"

[Qur'an 23: 13] ﴿Then We placed him as a sperm-drop in a firm lodging﴾ referring to the womb, which is a safe and secure place prepared and readily equipped for that.

[Qur'an 23: 14] ﴿Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones,﴾

Ibn ʿĀmir and Shuʿbah recited [ʿizaama i.e., bone] in the singular form in analogy to the word [lahman i.e., flesh], while the rest of the scholars of recitation recited it as [ʿIẓāma] in the plural form, for the human body contains many bones.

﴿and We covered﴾ and clothed ﴿the bones with flesh; then We developed him into another creation.﴾

The commentators differed in interpreting this verse. Ibn ʿAbbās, Mujāhid, Ash-Shaʿbiyy, ʿIkrimah, Abul-ʿĀliyah, Aḍ-Ḍaḥḥāk, and Ibn Zayd said that it means the breathing of the soul into Adam.

Qatādah said that it means the growth of teeth and hair.

Ibn ʿUmar, may Allah be pleased with him, said that it means reaching the prime of youth. This was narrated by Ibn Abū Nujayḥ and Ibn Jurayj from Mujāhid.

Al-ʿŪfiyy narrated from Ibn ʿAbbās that this is a description of his stages after birth. He said: He came out of his mother's womb after being created. Then he was guided to his mother's breast. Then he was made to know how to stretch out his legs until he sat up, then crawled, then stood up on his two feet, then walked, then was weaned, and learned how to eat and drink. He reached the age of discernment and grew to be able to travel to different lands.

It was said that it means masculinity and femineity.

It was also said that it means giving intelligence and understanding.

﴿So blessed is Allah,﴾ meaning, He is worthy of magnification and praise, for He has always been and will always be ﴿the best of creators﴾ meaning, the shapers and determiners.

Mujāhid said, "You create and we create, but Allah is the best of creators."

Ibn Jurayj said, "The reason for the plural form in 'best of creators' is because ʿĪsā (i.e., Jesus) son of Mary (P.B.U.H) used to create, and Allah, glorified be He, informed about Himself that He creates better than what ʿĪsā created."

Abū Al-Khalīl narrated from Abū Qatādah that when this verse was revealed, ʿUmar ibn Al-Khaṭṭāb, may Allah be pleased with him, said, ﴿So blessed is Allah, the best of creators﴾ and then the verse ﴿So blessed is Allah, the best of creators﴾ was revealed.

Ibn ʿAbbās, may Allah be pleased with him and his father, said that ʿAbdullāh ibn Abū Ṣarḥ used to write for the Messenger of Allah (P.B.U.H) and he dictated this verse to him. When he reached the phrase ﴿another creation﴾, it occurred to him to add ﴿So blessed is Allah, the best of creators﴾. When the Messenger of Allah (P.B.U.H) dictated it as such, ʿAbdullah ibn Abū Ṣarḥ said, "If Muḥammad is a Prophet to whom revelations are sent, then I am also a prophet to whom revelations are sent," and he left for Makkah as a disbeliever.

[Qur'an 23: 15] ﴿Then indeed, after that you are to die﴾

Ashhab Al-ʿUqayliyy recited it as [lamāʾitūna] adding an Alif. The words [mayyit] and [Māyit] refer to a person whose soul has not yet departed, but they will die. On the other hand, [mayit], without doubling the letter Yāʾ, refers to a person whose soul has already departed. In this verse, the letter Yāʾ is doubled as in Allah's saying, ﴿Indeed, you are to die [Mayyit], and indeed, they are to die [Mayyitūn].﴾ [39:30]

[Qur'an 23: 16] ﴿Then indeed you, on the Day of Resurrection, will be resurrected﴾

[Qur'an 23: 17] ﴿And We have created above you seven Ṭarāʾiq (i.e., paths),﴾ meaning, seven layered heavens. Ṭarāʾiq is the plural of Ṭarīqah which may also be used as a synonym for Ṭabaqah (i.e., tier) in which case the meaning would be that Allah created seven skies overhead row upon row in tiers. The Arabs used to refer to anything above another thing as Ṭarīqah.

Some scholars opined that it was called so because these skies provide a path for the angels who bring commands from Allah to the earth.

﴿and never have We been of [Our] creation unaware﴾ meaning, the creation of the heavens. This was said by some scholars.

Most interpreters said: it means that we were not unaware of any of the creatures that we were created, and we were indeed watchful over them, making sure that nothing would fall on them and destroy them.

The commentators with a linguistic approach said: The meaning of the verse is whoever is negligent in taking care of the people may also be negligent in taking care of the skies above them, which can lead to disastrous consequences such as the falling of sky upon them. However, Allah has the power to control the sky and prevent it from falling on the earth without His permission. If it were not for His control, it would certainly fall.

Al-Ḥasan said: It means, "We were not unaware of the creation by sending down upon them the rain that gives them life."

[Qur'an 23: 18] ﴿And We have sent down rain from the sky in a measured amount and settled it in the earth.﴾ Then, We brought forth from it springs, so the water of the earth comes out from the sky.

﴿And indeed, We are Able to take it away﴾ so that you may perish of thirst, and your cattle may die, and your crops may become rotten.

[Qur'an 23: 19] ﴿And We brought forth for you thereby﴾ by this rain ﴿gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat﴾ in winter and summer.

Allah specifically mentioned palm trees and grapevines due to the fact that they were the greatest fruits of the Ḥijāz region and the neighboring cities. Dates were for the people of Medina, and grapes were for the people of Tāʾf. So, Allah mentioned what was known to the people as a blessing to them.

[Qur'an 23: 20] ﴿And﴾ We also brought forth ﴿a tree issuing from Mount Sinai﴾

The commentators differed on the meaning of Sinai. Abū ʿAmr and the scholars of Ḥijāz recited it as [Sīnāʾ], while the rest of the scholars recited it as [Sainaa'].

The Scholars differed as to its meaning.

- Mujāhid said that it means blessings, meaning that it is a blessed mountain. This is narrated from ʿAṭiyyah on the authority of Ibn ʿAbbās.
- Qatādah, Al-Ḥasan, and Aḍ-Ḍaḥḥāk said that "Ṭūr Saynāʾ" in Nabatieh means a beautiful mountain.
- Ibn Zayd said that it is the mountain from which Mūsa (Moses) (P.B.U.H) was called, which is located between Egypt and Aylah.
- Maʿmar and others said that it is a mountain with a fruit-bearing tree.
- Some say that it is the Aramaic word for a tree that wraps around other trees.
- It is also said that it is any mountain with a fruit-bearing tree.
- And it is said that it is from "Sanāʾ," which means height.

- Muqātil said that Mount Sinai was singled out for mention because the first olive tree was grown there.
- It is said that the olive tree was the first tree that grew in the world after the flood.

﴿which produces oil﴾ referring to oil or olive.

[tambutu bidduhni]

Most of the scholars of recitation recited it with fatḥah on the first tāʾ as [Tanbut].

Ibn Kathīr and Abū ʿAmr recited it with ḍammah on the first tāʾ and kasrah on the bāʾ as [Tunbit], and it can be interpreted in two different ways.

The first is that the letter bāʾ is an extra letter that doesn't have a function such as what Ar-Rājiz said, "We are the sons of Jaʿdah, lords of the falaj, we strike with the sword and hope for relief."

The second is that these two words have the same meaning, for the Arabs used [Nabata/Anbata] interchangeably.

Zuhayr said, "I saw the needy ones around their houses, staying there until the beans grew."

﴿and food for those who eat﴾ meaning, a condiment.

[Qur'an 23: 21] ﴿And indeed, for you in livestock is a lesson.﴾ The meaning of [la'ibrah] (translated here as 'lesson') is an indication that leads to certainty and knowledge. It is like a path that is crossed in order to reach a desired goal.

﴿We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat﴾

[Qur'an 23: 22] ﴿And upon them and on ships you are carried﴾

[Qur'an 23: 23] ﴿And We had certainly sent Nūḥ to his people,﴾ Ibn ʿAbbās said he was named so because of his frequent lamentation.

Some scholars said it was because he invoked Allah's wrath and destruction upon his people when he said, ﴿My Lord, do not leave upon the earth from among the disbelievers an inhabitant.﴾ [71:26]

Others said it was because he had a discussion with his Lord concerning his son, while others said it was because he passed by a diseased dog and said to it, "Get away, you ugly one," so Allah Almighty revealed to him, "Are you blaming me or are you blaming the dog?"

﴿and he said, "O my people, worship Allah; you have no deity other than Him; then will you not fear Him?"

[Qur'an 23: 24] ﴿But the eminent among those who disbelieved from his people said, "This is not but a man like yourselves who wishes to take precedence over you;﴾ and make himself superior to you to have the honor, over you, by acquiring followers, you being among his followers. ﴿and if Allah had willed [to send a messenger], He would have sent down angels. We have not heard of this﴾ to which Nūḥ is calling us ﴿among our forefathers﴾

[Qur'an 23: 25] ﴿He is not but a man possessed with madness,﴾ means, "They say: He is crazy in his claim that Allah has sent him and chosen him from among you to receive revelation." This is similar to Allah's verse, ﴿There is in their companion [Muḥammad] no madness.﴾ [7:184]

The word [jinnatun] (translated above as 'madness') can also be used in the Arabic language to mean the Jinn, as mentioned in Allah's saying, ﴿And they have claimed between Him and the jinn a lineage﴾ [37:158] and ﴿From among the jinn and mankind.﴾ [114:6], where the noun and the verbal noun have the same form.

﴿so wait concerning him for a time."﴾ meaning, so bear with him for a while, or until he dies.

[Qur'an 23: 26] ﴿[Nūḥ] said,﴾ when his people persisted in their misguidance and refused to believe ﴿"My Lord, support me﴾ by destroying them ﴿because they have denied me."﴾

[Qur'an 23: 27] ﴿So We inspired to him, "Construct the ship under Our observation, and Our inspiration, and when Our command comes and the oven overflows, put into the ship﴾ meaning, bring and admit into it.

The poet said, "I used to be your flatterer, not your foe, yet they admitted you on a difficult day."

Al-Hazliyy said, "When they were admitted into a narrow pass, they became like scattered camels."

﴿from each [creature] two mates and your family, except those for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned﴾

Al-Ḥasan said: Nūḥ (P.B.U.H) carried on the ship only those who give birth and lay eggs, but he did not carry anything that is hatched from the birds, such as insects, mosquitoes, and fleas.

[Qur'an 23: 28] ﴿And when you have boarded the ship,﴾ meaning, when you have settled and balanced in the ship ﴿you and those with you, then say, 'Praise to Allah who has saved us form the wrongdoing people.﴾ meaning, the disbelievers.

[Qur'an 23: 29] ﴿And say, 'My Lord, let me land at a blessed landing place, and You are the best to accommodate [us].'"﴾

The majority of the scholars of recitation recited the words "landing place" as [munzalam] with a ḍammah on the letter mīm and fatḥah on the letter zāy, while Shuʿbah recited it as [manzila] with a fatḥah on the letter mīm and kasrah on the letter zāy.

[Qur'an 23: 30] ﴿Indeed in that﴾ which We have mentioned ﴿are signs, and indeed, We are ever testing [Our servants]﴾ meaning, We were putting to the test and trying the people, by reminding and advising them, to see what they would do before the punishment came upon them.

[Qur'an 23: 31] ﴿Then We produced after them a generation of others﴾ meaning, after the destruction of Nūḥ's people, We brought forth different people.

[Qur'an 23: 32] ﴿And We sent among them a messenger from themselves,﴾ The commentators said: He is Prophet Hūd (P.B.U.H).

﴿[saying], "Worship Allah; you have no deity other than Him; then will you not fear Him?"﴾

[Qur'an 23: 33] ﴿And the eminent among his people who disbelieved and denied the meeting of the Hereafter while We had given them luxury in the worldly life﴾ whom We blessed with wealth and provided with comforts ﴿said, "This﴾ Messenger ﴿is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink﴾

[Qur'an 23: 34] ﴿And if you should obey a man like yourselves, indeed, you would then be losers﴾

[Qur'an 23: 35] ﴿Does he promise you that when you have died and become dust and bones﴾ after the flesh decayed ﴿that you will be brought forth [once more]﴾ meaning, that you will come out of the graves alive (resurrected).

[Qur'an 23: 36] ﴿How far, how far, is that which you are promised﴾

[Haihaata] is a noun of action in the past tense, functioning as a verbal noun, meaning that it is impossible or unrealistic. This is the meaning of the opinion of Ibn ʿAbbās.

The scholars of recitation differed regarding its recitation.

- Abū Jaʿfar recited it with a kasrah on the letter tāʾ [Hayhāti].
- Naṣr ibn ʿĀṣim recited it with a ḍammah on the tāʾ ["hayhatu".].
- Abū Ḥaywah recited it with a ḍammah and tanwīn [Hayhātun].
- The rest of the scholars of recitation recited it with fatḥah [Haihaata].

All of the previous variations are valid according to the rules of the Arabic language, as they convey the same meaning.

The poet said, "I remembered bygone days of youth, but it is impossible that they may come again."

Another poet said, "Mother of Al-Ḥamāris has left her home, and never again will she return."

The scholars disagreed on how to pause on the word (i.e., the last letter from the word to be pronounced when you pause). Al-Kisāʾiyy opined that

one should pause with the letter hāʾ, while Al-Farrāʾ opined that it should be paused with the letter tāʾ.

[Qur'an 23: 37] ﴿Life is not but our worldly life - we die and live,﴾ the fathers die and their children live ﴿but we will not be resurrected﴾

[Qur'an 23: 38] ﴿He﴾ they refer to Prophet Hūd (P.B.U.H) ﴿is not but a man who has invented a lie about Allah, and we will not believe him."﴾

[Qur'an 23: 39] ﴿He said, "My Lord, support me because they have denied me."﴾

[Qur'an 23: 40] ﴿[Allah] said, "After a little, they will surely become regretful."﴾ they will regret their disbelief when the chastisement seizes them.

[Qur'an 23: 41] ﴿So the shriek﴾ i.e., the punishment, which is the shriek of Jibrīl ﴿seized them in truth, and We made them as [plant] stubble.﴾ like the wreckage that a torrent hurls. ﴿Then away with the wrongdoing people﴾

[Qur'an 23: 42] ﴿Then We produced after them other generations﴾ The generation is the people of the era, and they were called so because they are closely associated with each other.

[Qur'an 23: 43] ﴿No nation will precede its time [of termination], nor will they remain [thereafter]﴾

[Qur'an 23: 44] ﴿Then We sent Our messengers in succession.﴾ one after another.

Abū Jaʿfar, Ibn Kathīr, and Abū ʿAmr recited the word "in succession" as [Tatran] with tanwīn, while the rest recited it as [tatraa] without tanwīn.

﴿Every time there came to a nation its messenger, they denied him, so We made them follow one another [to destruction],﴾ meaning, We destroyed them, one after another ﴿and We made them narrations.﴾

[Aḥādīth] (translated here as 'narrations') means stories and lessons that people speak about. The singular form is [Uḥdūthah], and it is possible that its singular form can be [Ḥadīth].

Al-Akhfash said: This is only said in the context of evil. But in the context of good, it is not said: "I made them Aḥādīth or Uḥdūthah", but rather it is said: "So-and-so has become a Ḥadīth."

﴿So away with a people who do not believe﴾ as Allah says elsewhere, ﴿So We made them narrations and dispersed them in total dispersion.﴾ [34:19]

[Qur'an 23: 45] ﴿Then We sent Moses and his brother Aaron with Our signs and a clear authority﴾

[Qur'an 23: 46] ﴿To Pharaoh and his establishment, but they were arrogant﴾ they opposed Moses and felt too proud to believe.

﴿and were a haughty people﴾ they were a tyrannical folk, subjugating the Children of Israel through oppression. This is similar to Allah's saying, ﴿Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them﴾ [28:4]

[Qur'an 23: 47] ﴿They﴾ referring to Pharaoh and his people ﴿said, "Should we believe two men like ourselves﴾ and follow their way ﴿while their people are for us in servitude?"﴾ meaning, while their people are our obedient and submissive servants.

The Arabs call anyone who submits to a king a worshipper or servant of that king. An example of this usage is what was said to the people of Ḥayrah: Al-ʿUbbād (i.e., the worshippers or the servants) because they were obedient to the Persian kings.

[Qur'an 23: 48] ﴿So they denied them and were of those destroyed﴾ by drowning in the sea.

[Qur'an 23: 49] ﴿And We certainly gave Mūsā the Scripture﴾ that is Torah ﴿that perhaps they would be guided﴾ in order for his people to be guided by it and act according to it.

[Qur'an 23: 50] ﴿And We made the son of Mary and his mother a sign﴾ meaning, definitive proof of Our ability to do what We will.

One may ask why this verse describes Jesus and his mother as one single sign as opposed to Qurʾān [17:12] where both the day and night are described as two signs, ﴿And We have made the night and day two signs﴾ [17:12].

The grammarians differed as to the interpretation of this issue. Some of them said its meaning is: "We made each of them a sign," just as Allah said,

﴿Each of the two gardens produced its fruit﴾ [18:33] which means that each one brought forth its own product.

Moreover, Allah says, ﴿Indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan﴾ [5:90]. In this verse, the word defilement is in the singular form; however, it refers to a plural.

On the other hand, some scholars said that the reason behind this is that their affairs are the same, for ʿĪsā (P.B.U.H) was born without a father, and his mother gave birth without being touched by a man."

﴿and sheltered them within a high ground having level [areas] and flowing water﴾

[1895](1) Abū Ṣāliḥ Manṣūr ibn Aḥmad Al-Mashṭabiyy narrated from Abū Muḥammad ʿAbdullāh ibn Muḥammad ibn ʿAbdullāh Ar-Rāzī from

(1) **[1895] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak, with Sulayman ibn Ali in the chain, and I did not find anyone else in the chain.

The authentication of Hadith:
- Ibn ʻAsakir narrated it in his "Tarikh Dimashq" 1/204, from ʻAbd al-Wahhab bin ʻAbd al-Majid, from Yahya ibn Sa'id, with a mention of the Ḥadīth in his book " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " 5/18.
- Al-Musannaf is attributed to him in "Arayis Al-Majalis" (347), as well as Al-Baghawi in "Ma'alim Al-Tanzil".
- Ibn ʻAsakir said: Abdullah bin Salam narrated it in this way, and others narrated it from ʻAbd al-Wahhab Al-Thaqafi without mentioning Ibn Salam.
- I say: Al-Thawri narrated it in his "Tafsir" (216), and Abd-al-Razzāq in his "Tafsir Al-Qur'an" 2/45.
- Ibn Abi Shaybah narrated it in his "Al-Musannaf" 12/190 (12509), and Al-Ṭabarī in " Jāmiʿ al-bayān " 18/26, and Ibn ʻAsakir in his "Tarikh Dimashq" 1/205. They all narrated it from Yahya ibn Sa'id, from Sa'id ibn Al-Musayyib, with a Mawqūf (suspended) chain of narrators, and its chain is considered authentic according to him. Al-Suyuti also mentioned it in his " Al-Durr Al-Manthur " 5/18, narrated by Sa'id and attributed it to ʻAbd ibn Humaid, Ibn Abi Ḥātim, and Al-Ṭabarānī . Ibn ʻAsakir said: Malik bin Anas, Sufyan Al-Thawri, Sufyan bin ʻUyaynah, Shu'bah bin Al-Hajjaj, Ma'mar ibn Rashid, ʻAbdullah ibn Numayr al-Himyari al-Kufi, ʻAbdullah ibn Lahi'ah, and Yazid ibn Harun al-Wasiti, but they did not mention ʻAbdullah ibn Salam in it. Then, they narrated it through other chains of transmission. Refer to "Al-'Ilal" of Ibn Abi Ḥātim (2/66).

Sulaymān ibn ʿAliyy from Hishām ibn ʿAmmār from ʿAbdul-Ḥamīd from Yaḥyā ibn Saʿīd Al-Anṣāriyy from Saʿīd ibn Al-Musayyib that ʿAbdullah ibn Salām, may God be pleased with him, interpreted Allah's saying, ﴿and sheltered them within a high ground having Qarār (i.e., level [areas]) and Maʿīn (i.e., flowing water)﴾ as Damascus.

- Abū Hurayrah, may Allah be pleased with him, said it refers to Ar-Ramlah.
- Qatādah and Kaʿb said it refers to Jerusalem, with Kaʿb specifying that it is the closest land to the sky by eighteen miles.
- Ibn Zayd said it refers to Egypt, while Aḍ-Ḍaḥḥāk said it refers to the Ghūṭah area in Damascus.
- Abū Al-ʿĀliyah said it refers to Ilya (Jerusalem) and the Holy Land.

The word [Qarār] means flat land or wide space, and [Maʿīn] means a visible water source that is easily seen by the viewer. It is also possible that [Maʿīn] is derived from [Māʿūn] meaning aid or support.

[Qur'an 23: 51] ﴿[Allah said], "O messengers, eat from the good foods﴾ meaning, from the lawful permissible things.

The interpretation is: We also instructed ʿĪsā son of Mary to eat from the good things. The word [kuloo] (translated here as 'eat') is formed with the plural imperative verb; however, Allah addresses ʿĪsā (P.B.U.H) only. This is a common usage in the Arabic language where the plural verb is used to address one person, and similar examples occurred in the Qurʾān many times.

ʿAmr ibn Shurāḥbīl said: ʿĪsā (P.B.U.H) used to eat from his mother earned from her work.

Al-Ḥasan, Mujāhid, and Qatādah said: The intended meaning here is Prophet Muḥammad (P.B.U.H).

﴿and work righteousness. Indeed, I, of what you do, am Knowing﴾

[Qur'an 23: 52] ﴿And indeed this, your religion, is one religion,﴾ that is Islam ﴿and I am your Lord, so fear Me."﴾

[Inna] (translated here as 'indeed')

The scholars of Kūfah recited with kasrah on the hamzah [Inna] which indicates a new sentence, while Ibn ʿĀmir recited it with fatḥah on the hamzah, without doubling the nūn [An] as a relative pronoun that connects the two sentences.

The rest of the scholars of recitation recited it as [Anna] with fatḥah on the alif and while doubling the nūn.

[Qur'an 23: 53] ﴿But the people divided their religion among them into sects﴾

The majority of scholars of recitation recited, [zuburaa] with a ḍammah on the letter bāʾ, which linguistically means books. According to this mode of recitation, the interpretation of the verse is that each group believed in a book other than the book that the other groups believed in. This was said by Mujāhid and Qatādah.

It was also said that it means they separated their religion among themselves with books they had innovated and they used them as evidence for their own opinions. This was said by Qatādah and Ibn Zayd.

The scholars of Shām recited as [Zubarā] with a fatḥah on the letter bāʾ, which is a narration from ʿAbdul-Wārith from Abū ʿAmr, meaning they separated completely like the sheets of iron, as in Allah's saying, ﴿Bring me Zubar Al-Ḥadīd (i.e., sheets of iron)﴾ [18:96]

﴿each faction,﴾ and group ﴿in what it has,﴾ from religion ﴿rejoicing﴾ being impressed and exultant with what they have.

[Qur'an 23: 54] ﴿So leave them in their confusion﴾ meaning, their disbelief and misguidance (according to Ibn ʿAbbās).

Aḍ-Ḍaḥḥāk said it means their perplexity, while Ibn Zayd said it means their ignorance, and Ar-Rabīʿ said it means their heedlessness.

﴿for a time﴾ until they die.

[Qur'an 23: 55] ﴿Do they think that what We extend to them﴾ meaning, We provide and increase them ﴿of wealth and children﴾ in this worldly life.

[Qur'an 23: 56] ﴿Is [because] We hasten for them good things?﴾ meaning, do they think that We aid them with possessions and children only that We may hurry good things to them?

﴿Rather, they do not perceive﴾ that this is a way of gradually drawing them into their punishment.

Then Allah mentioned those who hasten to good deeds, as follows:

[Qur'an 23: 57] ﴿Indeed, they who are apprehensive from fear of their Lord﴾

[Qur'an 23: 58] ﴿And they who believe in the signs of their Lord﴾

[Qur'an 23: 59] ﴿And they who do not associate anything with their Lord﴾

[Qur'an 23: 60] ﴿And they who give what they give﴾ of their wealth for alms and spend of it in the way of Allah.

[yu'toona maa aataw] i.e., they who give what they give.

This is a mode of recitation adopted by the majority of the scholars of recitation and this is how it was written in the copies of the Qurʾān.

[1896](1) ʿAbd Al-Khāliq ibn ʿAliyy narrated from Ismāʿīl ibn Nujayd

(1) **[1896] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, and there is rejection due to Juhadah who has not been authenticated by anyone other than Ibn Hibban. Ahmad bin Yazid was not satisfied with it, and Muhammad bin Ammar did not mention any criticism or praise.
- **The authentication of Hadith:**
- Narrated by Sa'īd ibn Mansur and Ibn Mardawayh in " Al-Durr Al-Manthur " by Al-Suyūṭī , 5/22, from ʿĀʾishah as a marfu' report (i.e. directly attributed to the Prophet).
- It was also narrated by Al-Bukhari in "Al-Tarikh Al-Kabir", book of kunya, 8/28 (237), and by Abu Omar Hafs Al-Duri in "Juz' fihi Qira'at Al-Nabi" (85-86), Imam Ahmad in "Musnad" 6/95, 144 (24641, 25115), and Al-Hakim in "Al-Mustadrak" 2/269 (2969), who stated: "the chain is authentic, although they (Al-Bukhāri and Abu Omar) did not narrate it." Abu Ahmad Al-Hakim also narrated it in "Al-Kuna" 4/318-320, and Al- Ṭabarī in " Jāmiʿ al-bayān " 18/33.
- All of them narrated it through the chain of Ubaid bin Umair Al-Laythi, who asked Aisha (may Allah be pleased with her) about how the Prophet (peace be upon him) recited this verse: {الذين يأتون ما آتوا} and she said: "I bear witness that I heard the Prophet recite it as 'ya'tun', and there is a story in some of its narrations."
- Al-Suyūṭī mentioned it in " Al-Durr Al-Manthur " 5/22 through this chain and attributed it to Saeed bin Mansur, Abdul Hamid, Ibn Al-Mundhir, and Ibn Ashthah, as

from Muḥammad ibn ʿAmmār ibn ʿAṭiyyah from Aḥmad ibn Yazīd Al-Ḥalawāniyy from Khallād from Ibrāhim ibn Az-Zabarqān from Muḥammad ibn Juḥādah from his father from ʿĀʾishah, may Allah be pleased with her, that the Prophet (P.B.U.H) used to recite, "And they who do what they do ["ya'tūna mā ataw".]" (meaning, committed a sin).

﴿while their hearts are fearful because they will be returning to their Lord﴾

[1897](1) Al-Ḥākim Abū Manṣūr Ḥamad ibn Muḥammad Al-Būzjāniyy narrated from ʿAliyy ibn Aḥmad ibn Mūsā Al-Fārsiyy from Muḥammad ibn Al-Faḍīl from Abū Usāmah from Mālik ibn Mighwal from ʿAbdur-Raḥmān ibn Saʿīd Al-Hamadāniyy that ʿĀʾishah, may Allah be pleased with her, said, "O Messenger of Allah, with regards to Allah's saying, ﴿And they who give what

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well as Ibn Al-Anbari, all in the Musahif (collections of the Quran), and ad-Dāraquṭnī in individual narrations and Ibn Mardawayh. Al-Farra narrated it in "Ma'ani Al-Quran" 2/238 through the chain of Ata' from ʿĀʾishah, who said: "We used to recite nothing but 'ya'tun.'" Al-Nahhas also mentioned it in "Ma'ani Al-Quran" 4/469, stating that this recitation is the one narrated from the Prophet and ʿĀʾishah, and Ibn Khalawayh also attributed it in " Mukhtaṣar fī shawādhdh al-Qur'ān " (98).

- I say: "This recitation is anomalous; it has not been proven to be from the Prophet (peace be upon him) and it contradicts the way the people of the regions wrote the Qur'an. Furthermore, Allah's saying after it {Those are the ones who hasten in [performing] good deeds, and they outstrip [others] therein} supports the recitation of the majority. Ibn Kathīr said in his book 'Tafsir al-Qur'an al-'Azim' (10/130) when he cited the narration of Imam Ahmad: Isma'il ibn Muslim al-Makki is weak, and the meaning is according to the first recitation, which is the recitation of the majority of the seven recitations and others, as is more apparent, because Allah said: {Those are the ones who hasten in [performing] good deeds, and they outstrip [others] therein}, thus making them among those who outstrip. If the meaning were according to the other recitation, they would likely not be among those who outstrip, but rather among those who fall short or are deficient. Additionally, this recitation is rejected based on the following narration from 'Aisha. See: Jāmiʿ al-bayān by Ṭabarī (18/32), 'Al-Muhtasib' by Ibn Jinni (2/95), 'I'rab al-Qira'at al-Shawaz' by Al-Akbari (2/161), and 'Al-Bahr al-Muhit' by Abu Hayyan (6/379)."

(1) **[1897] The assessment of the reliability of the chain of transmitters:**

- Weak. The sheikh of the compiler did not mention any criticism or praise of the narrator, and I could not find his own sheikh. Abd al-Rahman ibn Sa'id did not hear from ʿĀʾishah, but the hadith is authentic through other chains of transmission.

The authentication of Ḥadīth: Refer to the following Ḥadīth.

they give while their hearts are fearful because they will be returning to their Lord ﷻ, does it speak about the one who commits adultery, steals, and drinks wine, while still fearing Allah?" He (P.B.U.H) replied, "No, O daughter of Aṣ-Ṣiddīq, but he is the one who fasts, prays, and gives charity while fearing Allah."

[1898][(1)] ʿAbdullāh ibn Yūsuf narrated from Muḥammad ibn Ḥāmid from

(1) **[1898] The assessment of the reliability of the chain of transmitters:**

- Weak. It includes Muhammad ibn Hammad, whom adh-Dhahabī criticized, and Ibn Umar, whom I could not find. Abd al-Rahman ibn Sa'id did not meet Aisha, but the Ḥadīth is authentic as will be mentioned later.

The authentication of Ḥadīth:

- It was narrated by al-Baghawi in "Ma'alim al-Tanzil" (5/421) through Abu Sa'id al-Sharihi, who narrated it from the author in the same wording.
- It was also narrated by al-Tirmidhi in the Book of Tafsir, in the chapter of Surat al-Mu'minun (3175), and by Ibn Majah in the Book of Zuhd, in the chapter of Precaution in Action (4198), and by Ahmad in his Musnad (6/159, 205 [25263, 25705]), and by al-Humaydi in his Musnad (1/132 [275]), and by al-Tabari in "Jami' al-Bayan" (18/33), and by Ibn Abi Ḥātim in " Tafsir al-Qur'an al-'Azim " as mentioned in Ibn Kathir's "Tafsir al-Qur'an al-'Azim " (10/130), and by al-Hakim in "Al-Mustadrak" (2/427 [3486]) who said: "The chain of narration is authentic, and they did not report it," and this is agreed upon by adh-Dhahabī and al-Bayhaqī in "Shu'ab al-Iman" (1/477 [762]), and by al-Sam'ani in "Tafsir al- Qur'an" (3/480), and by al-Mizzi in "Tahdhib al-Kamal" (17/145), and by Ishaq ibn Rahawayh in his Musnad (1643).
- They all narrated it through the route of Malik ibn Mighwal in this same wording. Al-Suyūṭī mentioned it in " Al-Durr Al-Manthur " (5/21) and attributed it to al-Furayabi, Abd ibn Hamid, and Ibn Abi al-Dunya in "Niat al-Kha'ifin," and to Ibn al-Mundhir. Al- Ṭabarī also narrated it in " Jāmiʿ al-bayān " (18/33-34) through a man from Mecca, and through al-'Awam ibn Hawshab, and through Abu Hurayrah, all of them narrating it from ʿĀʾishah in this same wording. Al-Wahidi also narrated it in "Al-Wasit" (3/293) through Ummrah bint Abd al-Rahman who narrated it from ʿĀʾishah in this same wording. Al-Tirmidhi said: "This Ḥadīth was narrated through Abd al-Rahman ibn Sa'id, through Abu Hazim, through Abu Hurayrah, from the Prophet (PBUH)."
- In the narration, the issue is the interruption, as Abdulrahman bin Sa'eed did not meet ʿĀʾishah. See "Tahdheeb al-Kamal" by al-Mizzi 17/145 and "Al-Murasil" by Ibn Abi Ḥātim (127).
- However, the narration of Abu Hurairah strengthens it, which was mentioned by At-Tirmidhi and it has a connected chain of narration. At-Tabari also narrated it.
- Al-Albani commented on it in "Silsilat al-Ahadith as-Sahihah" 1/304 (162), saying that its narrators are trustworthy except for Ibn Humaid, and it is weak with

Muḥammad ibn Al-Jahm from ʿAbdullāh ibn ʿAmr from Wakīʿ from Mālik ibn Mighwal from ʿAbdur-Raḥmān ibn Saʿīd ibn Wahb from ʿĀʾishah, may Allah be pleased with her, that she said, "O Messenger of Allah, with regards to Allah's saying, ﴿And they who give what they give while their hearts are fearful﴾, is he the one who commits adultery, drinks alcohol, and steals while still fearing Allah?" The Prophet said, "No, O daughter of Aṣ-Ṣiddīq. Rather, he is the one who fasts, prays, gives charity, and fears that his deeds will not be accepted."

[Qur'an 23: 61] ﴿It is those who hasten to good deeds, and they outstrip [others] therein﴾

Ibn ʿAbbās, may Allah be pleased with him, used to say regarding this verse, "Happiness from Allah had already decreed for them, so they hastened to do good deeds."

[Qur'an 23: 62] ﴿And We charge no soul except [with that within] its capacity,﴾ meaning, We do not burden any soul except with what it can bear, and what is suitable for it from worship and Sharīʿah. ﴿and with Us is a record﴾ meaning, Al-Lawḥ Al-Maḥfūẓ (i.e., the Preserved Tablet) ﴿which speaks with truth﴾ meaning, which shows with honesty what they have done and what they are doing of good and evil. It was also said that it refers to the record of the deeds of the servants that the angels write, and this interpretation fits the apparent meaning of the verse. ﴿and they will not be wronged﴾ means: They will taste the reward of their deeds and their good deeds will not be diminished, nor will their bad deeds be increased.

Then Allah mentioned the disbelievers and said:

[Qur'an 23: 63] ﴿But their hearts are covered with confusion﴾ meaning that they are in blindness and heedlessness ﴿over this,﴾ Qurʾān ﴿and they

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preservation, but it may be followed.

- Abdulrahman ibn Sa'id also followed Abu Hurairah and Al-Awam ibn Hawshab in his narration about ʿĀʾishah, as in At-Tabari and Umrah bint Abdulrahman, as in Al-Wahidi.
- I say: The fear of believers from Allah not accepting their good deeds is due to their lack of certainty that they worshiped Allah according to His will, and they think that they fell short in that.

have﴾ evil ﴿deeds﴾ that Allah does not accept such as sins and transgressions ﴿besides that﴾ meaning, besides the deeds of the believers that Allah mentioned before, such as ﴿Indeed, they who are apprehensive from fear of their Lord﴾ [23:57] ﴿which they are doing﴾ So they will enter the Fire because of the evil deeds they have committed before.

[Qur'an 23: 64] ﴿Until when We seize their affluent ones﴾ meaning, their wealthy and their leaders ﴿with punishment,﴾ Ibn ʿAbbās said that it means: With swords on the day of Badr.

Aḍ-Ḍaḥḥāk said that it means: "Hunger", and that was when the Prophet invoked Allah against them and said, "O Allah ! Be hard on the tribe of Muḍar and let them suffer from famine years like that of the time of Yūsuf." So Allah Almighty afflicted them with drought until they ate carrion, dogs, burnt bones, and cod.

﴿at once they are crying [to Allah] for help﴾ they clamor, yell, plea, and cry out for succor.

The original meaning of the word [yaj'aroon] is to raise the voice with beseeching, as the bull does.

Al-Aʿshā said in his poetry, "It (i.e., cow) wandered thrice between day and night, and its anxiety increased and cried loudly."

He also said, "He oscillates, in the prayers of the King, between prostration and crying out."

[Qur'an 23: 65] ﴿Do not cry out today. Indeed, by Us you will not be helped﴾ meaning, you will not be saved (by Us) from Our punishment, and your plea will not benefit you.

[Qur'an 23: 66] ﴿My verses had already been recited to you,﴾ meaning, the Qurʾān ﴿but you were turning back on your heel﴾ meaning, you were turning away from it and rejecting it, reluctant to accept it, out of hatred and stubbornness.

[Qur'an 23: 67] ﴿In arrogance regarding it,﴾ means: Regarding the Sacred House or the Meccan Sanctuary, saying that no one should be victorious over us because we are the guardians of the Sacred House.

﴿conversing by night,﴾ means: They stay up at night in their gatherings around the Kaʿbah.

The poet said, "If I were to come without them at night, the lute's playing and the gathering's immersion would be without meaning."

﴿speaking evil﴾

Nāfiʿ recited it as, [Tuhjirūn] meaning that they use foul and vulgar language as it was mentioned that they used to curse the Messenger of Allah and his Companions.

The rest of the scholars of recitation recited it as [tahjuroon], which has two meanings:

1) They turn away from the Messenger of Allah, the Qurʾān, and faith, and reject them.
2) They speak evil and do not know what they say, as if they are in a state of delirium.

[Qur'an 23: 68] ﴿Then have they not reflected over the Qurʾān, or has there come to them that which had not come to their forefathers?﴾ so that they denied it and turned away from it?

It is possible that "[am] i.e., or" here means "[bal] i.e., rather", meaning: Rather, there come upon them that which has not come upon their forefathers, and that is why they denied it and did not believe in it. This interpretation was narrated from Ibn ʿAbbās (may Allah be pleased with him).

[Qur'an 23: 69] ﴿Or did they not know their Messenger,﴾ meaning, do they not recognize Muḥammad and the honesty, trustworthiness, and good character with which he grew up among them ﴿so they are toward him disacknowledging?﴾

[Qur'an 23: 70] ﴿Or do they say, "In him is madness?" Rather,﴾ they lied in their saying, for the insane person rambles and says things that make no sense and have no meaning. But Muḥammad ﴿brought them the truth,﴾ the validity and reality of which is clear and not hidden from the wise. ﴿but most of them, to the truth, are averse﴾

[Qur'an 23: 71] ﴿But if the Truth﴾ means, Allah the Almighty. ﴿had followed their inclinations,﴾ meaning, their whims and desires regarding what He does, ﴿the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message,﴾ meaning, the Qurʾān wherein lies their glory and honor, ﴿but they, from their message, are turning away﴾

[Qur'an 23: 72] ﴿Or do you, [O Muḥammad], ask them for payment?﴾ meaning, do you ask them for any remuneration or tribute, in return for the faith that you have brought them?

An-Naḍr ibn Shumayl said: I asked Abū ʿAmr ibn Al-ʿAlāʾ about the difference between 'Kharj' and 'Kharāj'. He said: 'Kharāj' is what is necessary and obligatory for you to pay, while 'Kharj' is what you donate without being an obligation.

﴿But the reward﴾ and the provision ﴿of your Lord is best, and He is the best of providers﴾

[Qur'an 23: 73] ﴿And indeed, you invite them to a straight path﴾ that is Islam.

[Qur'an 23: 74] ﴿But indeed, those who do not believe in the Hereafter are deviating from the path﴾ meaning, they swerve away, from the path, that is, the route to salvation.

[Qur'an 23: 75] ﴿And even if We gave them mercy and removed what was upon them of affliction,﴾ meaning, the famine, drought, and barrenness that befell them ﴿they would persist﴾ and carry on ﴿in their transgression, wandering blindly﴾

[Qur'an 23: 76] ﴿And We had gripped them with suffering [as a warning],﴾ meaning, with hunger and death ﴿but they did not yield to their Lord,﴾ they did not submit and humble themselves to Him. ﴿nor did they humbly supplicate, [and will continue thus]﴾

Ibn ʿAbbās narrated: When Thumāmah ibn Athāl Al-Ḥanafiyy was brought to the Messenger of Allah (P.B.U.H) as a prisoner and the latter embraced Islam,

he set him free. Thumāmah returned to Al-Yamāmah and prevented the people of Makkah from getting any provisions from Al-Yamāmah. Allah, exalted is He, sent upon Quraysh years of scarcity until they were forced to eat animal hair mixed with blood. Abū Sufyān went to see the Messenger of Allah (P.B.U.H) and said, "I beseech you by Allah and our ties of kinship; do you not claim that you have been sent a mercy unto the worlds." He said, "Indeed!" Abū Sufyān said, "But you have killed fathers with the sword and children with hunger," and so Allah, exalted is He, revealed this verse.

[Qur'an 23: 77] ﴿Until when We have opened before them a door of severe punishment,﴾

Ibn ʿAbbās, may Allah be pleased with him, said it means the Day of Badr.

Mujāhid said it means drought. It was also said that it means the punishment of the Fire in the Hereafter. ﴿immediately they will be therein in despair﴾ confused, hopeless, and devoid of any good.

[Qur'an 23: 78] ﴿And it is He who produced for you hearing and vision and hearts; little are you grateful﴾

[Qur'an 23: 79] ﴿And it is He who has multiplied you throughout the earth, and to Him you will be gathered﴾

[Qur'an 23: 80] ﴿And it is He who gives life and causes death, and His is the alternation of the night and the day. Then will you not reason﴾

[Qur'an 23: 81] ﴿Rather, they say like what the former peoples said﴾

[Qur'an 23: 82] ﴿They said, "When we have died and become dust and bones, are we indeed to be resurrected﴾

[Qur'an 23: 83] ﴿We have been promised this, we and our forefathers, before﴾ meaning, our forefathers were promised before us by people who claimed that they were messengers of Allah, but we did consider them truthful. ﴿this is not but legends of the former peoples."﴾

[Qur'an 23: 84] ﴿Say,﴾ O Muḥammad, answering them: ﴿"To whom belongs the earth and whoever is in it, if you should know?"﴾

[Qur'an 23: 85] ﴿They will say, "To Allah."﴾ And they must say so. ﴿Say,﴾ to them after they admit the truth, ﴿"Then will you not remember?"﴾ meaning, will you not then be admonished and so realize that the One Who has the power to originate creation also has the power to resurrect after death?

[Qur'an 23: 86] ﴿Say, "Who is Lord of the seven heavens and Lord of the Great Throne?"﴾

[Qur'an 23: 87] ﴿They will say, "[They belong] to Allah."﴾

The majority of the scholars of recitation recited [li-llāh], meaning, "To Allah." They considered this an answer to the meaning rather than the wording, like when someone asks a person, "Who is your master?" and he responds, "**To** so-and-so," meaning, "I belong to so-and-so and he is my master."

The poet said, "People asked: To whom you dug this grave, and they answered: a minister." Meaning, "To a minister." So they answered based on the meaning, not the wording.

Another poet said: "If it is asked: Who is the owner of villages and horses? It is said: To Khalid."

Al-Akhfash said: The lām in his saying, [li-llāh] is an extra letter, and the meaning is [Allah].

The scholars of Baṣrah recited both verses as [Allah] instead of [li-llāh].

It is written as [li-llāh] in all the copies of the Qurʾān except for the copy of the people of Baṣrah, where it is written as [Allah], therefore each region followed the version in their own copy.

However, all the scholars of recitation did not differ regarding the first verse that it is to be recited as [li-llāh] (i.e., to Allah), because it is written in all copies without an alif. This is because it is a response that is consistent with the question in the verse ﴿"To whom belongs the earth and whoever is in it?﴾ so the answer is ﴿To Allah.﴾

﴿Say, "Then will you not fear Him?"﴾ meaning, will you then not be wary of worshipping things other than Him?

[Qur'an 23: 88] ﴿Say, "In whose hand is the realm of all things﴾ meaning, in Whose hand is the store of all things ﴿and He protects while none can protect against Him﴾ meaning, He grants security and protection to whom He wills, and whom Allah frightens or warns, no place of safety exists for him. ﴿if you should know?"﴾

The commentators with a linguistic approach said that it means: Answer if you know.

[Qur'an 23: 89] ﴿They will say, "[All belongs] to Allah." Say, "Then how are you deluded?"﴾ meaning, how then are you duped and turned away from the truth, the worship of Allah alone?

[Qur'an 23: 90] ﴿Rather, We have brought them the truth,﴾ that Allah has no son or partner ﴿and indeed they are liars﴾

[Qur'an 23: 91] ﴿Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created,} and he would have made it exclusively his ﴿and some of them would have sought to overcome others.﴾ meaning, some of them would surely rise up against others in challenge and beat the weak among them ﴿Exalted is Allah above what they describe [concerning Him]﴾ of all their lies.

[Qur'an 23: 92] ﴿[He is] Knower of the unseen﴾ [ʿAalimil Ghaibi]

Ibn Kathīr, Ibn ʿĀmir, and Abū ʿAmr recited it in the genitive case, as an adjective having the same grammatical case as the word "Allah" in the previous verse.

The rest of the scholars of recitation recited it as in the nominative case.

It was narrated that when Ruways connected this verse to the one before it, he would recite it in the genitive case, and when he separated them, he would recite it in the nominative case.

﴿and the witnessed, so high is He above what they associate [with Him]﴾

[verse: 93] ﴿Say, [O Muḥammad], "My Lord, if You should show me that which they are promised﴾ of chastisement,

[verse: 94] ﴿My Lord, then do not place me among the wrongdoing people."﴾ meaning, do not place me with the disbelieving people, lest I be destroyed when they are destroyed.

[verse: 95] ﴿And indeed, We are able to show you what We have promised them﴾

[verse: 96] ﴿Repel, by [means of] what is best, [their] evil.﴾ meaning, ward off—with the better trait of pardoning and shunning them—their evil acts and the hurt they cause you. This was revealed before the command to fight them.

﴿We are most knowing of what they describe﴾ and so We will requite them for it.

[verse: 97] ﴿And say, "My Lord, I seek refuge﴾ and protection ﴿in You from the incitements of the devils﴾

In explaining the phrase [hamazaati Shayaateen], Ibn ʿAbbās said that it means their temptations.

Al-Ḥasan said: Their whispers.

Mujāhid said: Their evil suggestions and insinuations.

Ibn Zayd said: Choking people.

The commentators with a linguistic approach said that it means: pushing towards committing sins, as the word [Hamz] means the strong push, and thus it is used for the letter that is emitted from the mouth when pushing air with force.

[verse: 98] ﴿And I seek refuge in You, my Lord, lest they be present with me."﴾ in any of my affairs

[verse: 99] ﴿[For such is the state of the disbelievers], until, when death comes to one of them,﴾ This is when they disconnect from the worldly life and witnesses the Hereafter at the moment before their souls depart their bodies. ﴿he says, "My Lord, send me back﴾

The sentence "send me back" is phrased in the plural form; however, Allah (the addressee) is singular. This indicates respect and glorification of Allah.

Some scholars said that the addresses are the angels who take their souls. However, the disbelievers began their words with "My Lord", addressing Allah because they sought refuge in Him first and then they asked the angels to send them back to worldly life.

[verse: 100] ﴿That I might do righteousness in that which I left behind."﴾ and what I have wasted of my life. But Allah would say: ﴿No!﴾ He will not be returned to the life of the world. ﴿It﴾ namely, their statement "My Lord, send me back" ﴿is only a word he is saying﴾ but a word in which there is no benefit for him.

ʿĀʾishah (may Allah be pleased with her) narrated that the Prophet (P.B.U.H) said: When the angels of death come to a believer, they ask him, "Shall we return you to the worldly life?" He replies, "To a life full of worries and sorrow! Rather, I come to Allah the Almighty." But as for the disbeliever, he says, "My Lord, send me back."

﴿and behind them﴾ meaning, ahead of them ﴿is a barrier until the Day they are resurrected﴾

- Mujāhid said: There is a barrier, which prevents them from going back to this world.
- Ibn ʿAbbās (may Allah be pleased with him) said it is a veil.
- AS-Suddiyy said it means "appointed term."
- Qatādah said it is the remaining part of the worldly life.
- Aḍ-Ḍaḥāk and Ibn Zayd said it is the period between death and Resurrection.
- Abū Umāmah said it refers to the grave.
- Some scholars said it means that they will be delayed till Resurrection. And every separation between two things can be called [Barzakh] i.e., barrier.

[verse: 101] ﴿So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another﴾

Ibn ʿAbbās (may Allah be pleased with him) said: They will not boast about their lineage in the Hereafter as they used to do in the world.

Abū Al-ʿĀliyah said that this verse ﴿nor will they ask about one another﴾ resembles Allah's saying, ﴿And no friend will ask [anything of] a friend﴾ [70:10]

Ibn Jurayj said: The meaning of the verse is that no one will ask anything about lineage, and they will not be connected by family ties.

The commentators differed in the meaning of His saying ﴿When the Horn is blown﴾. Is it referring to the first or the second blow?

Ibn ʿAbbās (may Allah be pleased with him) said: It is referring to the first blow.

[1899][(1)] Abū ʿAbdullāh Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Al-Dīnūriyy narrated from ʿAbdullāh ibn Ibrāhīm ibn Ayyūb from Abū ʿAbdullāh Aḥmad ibn ʿAbdur-Raḥmān ibn Abū ʿAwf from Ismāʿīl ibn ʿUbayd ibn Abū Karīmah Al-Ḥarrāniyy from Muḥammad ibn Salamah from Abū ʿAbdur-Raḥīm from Zayd ibn Abū Unaysah from Al-Minhāl ibn ʿAmr from Saʿīd ibn Jubayr that ʿAbdullāh ibn ʿAbbās said regarding the verse, ﴿No relationship will there be among them that Day, nor will they ask about one another﴾ that it refers to the first blow. ﴿And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills.﴾ [39:68] ﴿No relationship will there be among them that Day, nor will they ask about one another﴾ ﴿Then it will be blown again, and at once they will be standing, looking on﴾ [39:68] ﴿And they will approach one another blaming each other﴾ [37:27]

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(1) **[1899] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is good.

The authentication of Ḥadīth:
- At-Tabari narrated it in " Jāmiʿ al-bayān " 18/54, Al-Hakim in "Al-Mustadrak" 2/428 (3489), and they said its chain of narration is authentic, but they did not narrate it, and adh-Dhahabī agreed with it, both through Mataraf from Al-Manhal bin Amr in the same manner.
- Al-Suyūṭī mentioned it in " Al-Durr Al-Manthur " 5/30, and he added that it was also narrated by Sa'eed bin Mansur, Abdulrahman bin Humaid, Ibn Al-Mundhir, and Ibn Abi Ḥātim.

On the other hand, Ibn Masʿūd (may Allah be pleased with him) said: It is referring to the second blow

[1900][(1)] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh narrated from ʿUbaydullāh ibn Muḥammad ibn Shanabah from Jaʿfar ibn Muḥammad Al-Firyābiyy from Yazīd ibn Mawhib Ar-Ramlī from ʿĪsā ibn Yūnus from Hārūn ibn Abū Wakīʿ from Zadhān Abū ʿUmar that he said: I entered upon Ibn Masʿūd, may Allah be pleased with him, and found that some Yemeni people had preceded me to the gatherings. So I called out to him, "O ʿAbdullāh ibn Masʿūd, have I been pushed aside because I am a non-Arab man?" He said, "Come closer." So I moved closer until there was no one between him and me, and I heard him say, "On the Day of Judgment every man and woman will be assembled in the gathering place where a herald appointed by Allah will identify each person by his name and his father's name and invite anyone from amongst those present who has a claim against him to come forward and receive it. This proclamation will please everyone - a woman having a claim against her father, husband, son, or sister - and they will all come forward to receive their dues." Then Ibn Masʿūd recited, ﴿No relationship will there be among them that Day, nor will they ask about one another﴾ Ibn Masʿūd added: The Lord, the Most High, will say, "Give these people their rights." The man or woman will say, "O Lord, the worldly life is over, how can I give them their rights?" Allah will say to the angels, "Take from his good deeds and give to each person according to his due." If the person

(1) **[1900] The assessment of the reliability of the chain of transmitters:**
- Ibn Shannabah did not mention it with criticism or praise.
- **The authentication of Hadith:**
- Abu Nu'aim narrated it in "Hilyat al-Awliya'" 4/202 through Yazid bin Mu'awiyah from Isa bin Yunus in the same manner, and Abu Nu'aim said Harun alone narrated it from him, and Yahya bin Zakariya al-Ansari narrated it from him as a shortened and elevated narration.
- At- Ṭabarī also narrated it in " Jāmiʿ al-bayān " 18/54-55, and Ibn Asakir in 18/285, both through Al-Ḥusayn from Isa ibn Yunus in the same manner.
- It was also narrated in a shortened form through Ibn Fadeel from Harun.
- Al-Suyūṭī mentioned it in " Al-Durr Al-Manthur " 5/30, and he added that Ibn Al-Mundhir and Ibn Abi Ḥātim also narrated it in a shortened form through ibn Masʿūd.

was among the close servant to Allah, and there remain for him a good deed the weight of which is like the weight of a mustard seed, Allah will multiply it until it is enough to take him to Paradise. Then Ibn Masʿūd recited, ﴿Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.﴾ [4:40 And if the person was wicked, the angels will say, "O Lord, his good deeds are over and there are still people who demand their rights from him." So Allah will say, "Take from their bad deeds and add them to his bad deeds, then seal him with a seal of fire."

[verse: 102] ﴿And those whose scales are heavy [with good deeds] - it is they who are the successful﴾

[verse: 103] ﴿But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally﴾

[verse: 104] ﴿The Fire will sear﴾ and scorch ﴿their faces, leaving them deformed.﴾

The explanation of the word [kaalihoon]:

Ibn ʿAbbās said that it means: Glum.

Other scholars said that the word is used for a person whose lips shrink and do not meet, leaving his teeth fully exposed, (which looks very ugly).

Ibn Masʿūd, may Allah be pleased with him, said: It is like a head being roasted in the fire so that the lips shrink and the teeth remain visible at all times.

Al-Aʿshā said, "He has a preeminence like no other, the moment of distress is to him like a breeze from the fire."

[1901][(1)] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn narrated from Aḥmad

(1) **[1901] The assessment of the reliability of the chain of transmitters:**

- The chain of narration is very weak, as it includes Yahya Al-Hamani and the hadith of Abu Al-Samh about Abu Al-Heitham contains a weakness.

The authentication of Ḥadīth:

- Abu Nu'aym reported it in "Hilyat Al-Awliya'" 8/182, through the route of Yahya Al-Hamani, and he said: Abu Shuja' reported it exclusively from Abu Al-Samh.
- It was also reported by Al-Tirmidhi in the Book of Describing Hell, in the chapter on what was mentioned about the food of the people of Hell (2587), and in the Book

ibn Jaʿfar ibn Aḥmad ibn Ḥamdān ibn ʿAbdullāh from Muḥammad ibn Isḥāq Al-Masūḥiyy from Yaḥyā Al-Ḥammāniyy from Ibn Mubārak from Saʿīd ibn Yazīd Abū Shujāʿ from Abū As-Samḥ from Abū Al-Haytham from Abū Saʿīd Al-Khudriyy, may Allah be pleased with him, that the Prophet (P.B.U.H) said regarding the verse, ﴿The Fire will sear their faces, leaving them deformed.﴾ that the fire will scorch him, so his upper lip will be drawn up until it reached the middle of his head, and his lower lip will be drawn down until it reaches his navel.

[verse: 105] ﴿[It will be said]. "Were not My verses recited to you and you used to deny them?"﴾

[verse: 106] ﴿They will say, "Our Lord, our wretchedness﴾ which You decreed upon us ﴿overcame us﴾

[shiqwatunaa] means wretchedness. A variant reading has [Shaqāwatunā], both of which are verbal nouns with the same meaning.

It means harm to come in the afterlife.

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of Tafsir, in the chapter on Surat Al-Mu'minun (3176), and by Ahmad in his Musnad 3/88 (11836), and in "Al-Zuhd" (27), and by Abu Ya'la in his Musnad 2/516 (1367), and by Ibn Abi 'Asim in "Al-Zuhd" 1/20, and by Al-Hakim in his "Mustadrak" 2/269 (2971), 428 (3490), and by Al-Bayhaqi in "Al-Ba'th Wal-Nushur" (p. 275), (585), and by Al-Wahidi in "Al-Wasit" 3/298, and by Al-Baghawi in his "Sharh Al-Sunnah" 15/251 (4416), and in his "Tafsir" 5/430, and by Abu Nu'aym in "Hilyat Al-Awliya'" 8/182.

- All of them reported it through the route of Abdullah ibn Al-Mubarak.
- It was also reported by Ibn Al-Mubarak in his "Al-Zuhd" (84) (292), and it is from the extras of Nu'aym bin Hammad. And in his "Musnad," he reported it with the routes (76) (126). Al-Suyūṭī mentioned it in his
- " Al-Durr Al-Manthur " 5/31, and he attributed it to Ibn Abi Shaybah, Abd bin Humaid, Ibn Abi Al-Dunya in describing Hell, Ibn Muzahim, Ibn Abi Hatim, and Ibn Marwadiyah.
- Al-Tirmidhi said about this hadith: it is a good, authentic, and Ğārib (unusual) Ḥadīth. Al-Hakim authenticated it, and adh-Dhahabī agreed with him. Al-Baghawi said in his "Sharh Al-Sunnah": it is a Hasan, Ghareeb (unusual) hadith.
- Al-Hakim said, "I heard Abū al-ʿAbbās Muhammad bin Ya'qub say: I heard Al-ʿAbbās ibn Muhammad Al-Duri say: I asked Yahya bin Ma'in about the Hadiths of Darraj about Abu Al-Heitham from Abu Sa'id, and he said: This is an authentic chain of narration." However, Al-Albani weakened it in his book "Weak Sunan At-Tirmidhī " (483, 621).

﴿and we were a people astray﴾

[verse: 107] ﴿Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers."﴾

After a thousand years, they will be answered as follows:

[verse: 108] ﴿He will say, "Remain despised therein﴾

It will be said to them, [Ikhsa 'oo], meaning, "Move away" or "Depart" as in the command given to a dog.

﴿and do not speak to Me﴾ about getting you out of hell or relieving you from the chastisement.

It is also said that it indicates Allah's anger upon them. At that point, the miserable ones lose hope of being saved.

Al-Ḥasan said that it is the last thing the people of the Fire will say, and after that, they will only make gasps and moans like a dog and they will not understand or be understood.

[verse: 109] ﴿Indeed, there was a party of My servants﴾ they are the believers ﴿who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.﴾

[verse: 110] ﴿But you took them in mockery﴾

There are different modes of recitations for the word [sikhriyyan] (translated here as 'mockery').

The scholars of Medina and Kūfah except ʿĀṣim recited it as [Sukhriyyā] in this verse and the verse of Sūrat Ṣād, which reads: ﴿Is it [because] we took them in ridicule﴾ [38:63], while the rest of the scholars of recitation recited it as [Sikhriyyā].

Al-Khalīl and Sībawayh said: Both of the words have the same meaning and they are used interchangeably.

On the other hand, Al-Kisāʾiyy and Al-Farrāʾ said that they have different meanings: [Sikhriyyā] indicates ridiculing, and [Sukhriyyā] indicates servitude.

As for the verse of Sūrat Az-Zukhruf which reads, ﴿and have raised some of them above others in degrees [of rank] that they may make use of one another for service.﴾ [43:32], all the scholars of recitation agreed that it is to be pronounced as [Sukhriyyā], because the meaning indicates so. As for the recitation of Ibn Muḥayṣin which pronounces it as [Sikhriyyā], it is not authentic and cannot be relied upon.

﴿to the point that they made you forget My remembrance,﴾ until they preoccupied you from declaring My divine Oneness and worshipping Me as you were engaged in deriding them. ﴿and you used to laugh at them﴾

This is similar to Allah's saying, ﴿Indeed, those who committed crimes used to laugh at those who believed﴾ [83:29]

[verse: 111] ﴿Indeed, I have rewarded them this Day for their patient endurance﴾ in obeying me while you mocked them and caused them hurt.

The reward [Jazāʾ] means meeting the consequences of one's actions, in accordance with what they deserve.

﴿that they are the attainers [of success]."﴾

Ḥamazah and Al-Kisāʾiyy recited [Innahum], while the rest recited it as [annahum]

[verse: 112] ﴿[Allah] will say, "How long did you remain on earth in number of years?"﴾

There are variant modes of recitation regarding the word [Qāla i.e., He said].

Ḥamzah, Al-Kisāʾiyy, and Ibn Kathīr recited it as [Qul i.e., say] as an imperative verb, meaning: "Say How long did…" because it was written in the copies of the Qurʾān in Kūfah like that without alif, while the rest of the scholars of recitation recited it as [Qāla] referring to Allah Almighty.

[verse: 113] ﴿They will say, "We remained a day or part of a day﴾

They forgot the duration of their stay in the worldly life due to the magnitude of the torment they faced in the Hereafter. And this is a rebuke from Allah to the deniers of the Resurrection and a compelling argument against them.

﴿ask those who enumerate."﴾

Qatādah said that it means: Ask of those who keep count.

Mujāhid said: It refers to the angels who record people's deeds.

[verse: 114] ﴿He will say, "You stayed not but a little﴾ in the worldly life ﴿if only you had known﴾ how long you stayed in it.

[verse: 115] ﴿Then did you think that We created you uselessly﴾ meaning, in vain and not for an underlying reason, wisdom, or purpose.

﴿and that to Us you would not be returned?"﴾

The Commander of the Faithful, ʿAliyy ibn Abū Ṭālib, may Allah be pleased with him, said, "O people, fear Allah the Almighty, for no person is created in vain to play and waste time, nor is anyone neglected to be destroyed."

[1902](1) Muḥammad ibn Al-Qāsim ibn Aḥmad narrated from Abū Bakr Muḥammad ibn Muḥammad ibn Nāṣir from Muḥammad ibn Mūsā from Abū Shuʿayb Al-Ḥarrāniyy from Yaḥyā ibn ʿAbdullāh ibn Aḍ-Ḍaḥḥāk that he heard Al-Awzāʿiyy saying, "I have been informed that there is an angel in the sky who calls out every day: Would that the creatures had not been created, or: I wish that when they were created, they would know what they were created for, and they would sit for a moment to remember what they did.

The Different Aspects of Wisdom in the Creation of Allah Almighty for His Creation

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(1) **[1902] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is weak, and it includes Yahya al-Babilti and someone whom I did not find. The Sheikh of the complier did not mention any criticism or praise for him.

The authentication of Ḥadīth:

- Abu Nu'aym narrated it in " Hilyat al-Awliya' " 6/142 through the route of Abu Shu'aib. The author of the book attributed it to this source in "Ar'ais al-Majalis" (22). Al-Hakim at-Tirmidhī also mentioned it in " Nawādir al-uṣūl " 1/377, (142) through the route of Wahb bin Munabbih, who said: "It is written in the Torah, 'If only creation had not been created. When they were created, they knew why they were created.'"

The scholars said: Allah Almighty created the creation to indicate thereby His existence, His complete knowledge, and His power. If He had not created, then there would be no meaning for His existence.

[1903][(1)] Muḥammad ibn Al-Qāsim narrated from Muḥammad ibn Zayd from Al-Ḥasan ibn Ṣufyān from Abū Bakr ibn Abū Shaybah from Ibn ʿAliyyah from Manṣūr ibn ʿAbdur-Raḥmān that Al-Ḥasan Al-Baṣriyy said regarding the verse ﴿but they will not cease to differ﴾ [11:118] that people differ in their religions ﴿Except whom your Lord has given mercy﴾ [11:119] And those whom your Lord has mercy upon are not in disagreement. It was asked, "And is that why He created them?" He said, "Yes, He created some for His paradise and created others for His fire, and created some for His mercy and others for His punishment."

[1904][(2)] Abū Al-Ḥasan Muḥammad ibn Al-Qāsim Al-Faqīh narrated from Abū Jaʿfar Muḥammad ibn Mūsa Al-Faqīh from his father from Aḥmad ibn Muḥammad ibn Khālid Al-Barqiyy from his father from Aḥmad ibn Naṣr that Jaʿfar ibn Muḥammad was asked May Allah have mercy on them. Why did God create creation?

He replied, "Because Allah, the Most High, is All-Benevolent and He wanted to extend His benevolence to His creation. He is independent of them

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(1) **[1903] The assessment of the reliability of the chain of transmitters:**
- It includes someone whom I did not find, and for whom no one mentioned any criticism or praise.

The authentication of Ḥadīth:
- Ibn Battah narrated it in "Al-Ibanah" 1/274 (1288), Al-Lalika'i in "Sharh Usul I'tiqad Ahl al-Sunnah" 2/605 (967), Abdullah ibn Ahmad ibn Hanbal in "Al-Sunnah" 2/430 (950), Al-Ajurri in "Al-Shari'ah" 2/719 (313), Al-Ṭabarī in " Jāmiʿ al-bayān " 12/140, 141, and Ibn Abi Ḥātim in " Tafsir al-Qur'an al-'Azim " 6/2094. All of them narrated it through the route of Ibn 'Aliyah.
- Al-Suyūṭīmentioned it in " Al-Durr Al-Manthur " 3/645 and attributed it to Abu al-Sheik.

(2) **[1904] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, and there are some narrators that I couldn't find, and some who weren't mentioned to have been criticized or declared reliable.
- The authentication of Ḥadīth:
- I didn't find it except with the compiler.

and did not create them for the sake of any benefit or to ward off any harm, but He created them and showed them benevolence, and sent messengers to them to distinguish between truth and falsehood. Whoever does good will be rewarded with Paradise, and whoever disobeys will be punished with Hell."

Muḥammad ibn ʿAliyy At-Tirmidhiyy said, "Verily, Allah created all of creation as His servants to worship Him, and He rewards them for their worship and punishes them for abandoning it. Those who worship Him are noble servants today, and tomorrow they will be kings in the abode of peace. And if they refuse to worship Him, then they are slaves today, degraded and lowly, and tomorrow they will be enemies in the prisons among the flames."

Some scholars said, "Allah created all of creation for the sake of Muḥammad." The evidence for this is the following narrations:

[1905][(1)] Abū Muḥammad ʿAbdullāh ibn Aḥmad ibn Ar-Rūmiyy narrated from Abū Bakr Muḥammad ibn Ḥamdūn ibn Khālid from Hārūn ibn Al-ʿAbbās Al-Ḥashimiyy from Muḥammad ibn Yāsīn ibn Sharīk from Jandal from ʿAmr ibn Aws Al-Anṣāriyy from Saʿīd ibn Abū ʿUrūbah from Qatādah from Saʿīd ibn Al-Musayyib from Ibn ʿAbbās who said: Allah revealed to ʿĪsā (P.B.U.H), "O ʿĪsā, believe in Muḥammad and command your nation to believe in him. Without Muḥammad, I would not have created Adam, and without Muḥammad, I would not have created Paradise or Hell. I created the Throne upon the water and it shook, so I wrote on it, 'There is no god but

(1) **[1905] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, and there are some narrators who weren't mentioned to have been criticized or declared reliable, and some whom I couldn't find.

The authentication of Ḥadīth:
- It has no reliable source. It was only narrated by Al-Hakim in Al-Mustadrak 2/671 (4227) through the route of Harun ibn Al-ʿAbbās Al-Hashimi, but it is Mawqoof (stopped and not continuous). Al-Hakim stated: "Its chain of narrators is authentic, but Al-Bukhāri and Muslim did not narrate it." Al-Dhahabi commented on it in Al-Talkhis saying: "I believe it is fabricated on Sa'id, i.e., Ibn Abi 'Aruba, so it is a fabricated hadith, and the one accused of fabricating it is 'Amr bin Aws Al-Ansari." The compiler mentioned it in "Ara'is Al-Majalis" (22) through the route of Qatadah.
- See: "Silsilat Al-Ahadith Al-Da'ifah" by Al-Albani 1/448 (280).

Allah, and Muḥammad is the Messenger of Allah,' and it became still."

[1906][(1)] I heard Muḥammad ibn Al-Qāsim Al-Fārsiyy narrate from Muḥammad ibn Al-Ḥassan ibn Bahrām Al-Farsiyy from Al-Qannād that he said: Allah created the angels for power and created things for lessons, and created you for love of Him.

Among the scholars are those who did not explicitly state this view, but they said that Allah, the Almighty, warned in some of His revealed books that He created them for a great danger hidden from them, which will not be revealed until what He created them for comes to pass. And this is the meaning of His saying, ﴿Then did you think that We created you uselessly and that to Us you would not be returned?"﴾

[1907][(2)] Abū ʿAbdullāh Al-Ḥusayn ibn Aḥmad ibn Fanjawayh narrated

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(1) **[1906] The assessment of the reliability of the chain of transmitters:**
- There are some narrators whom I couldn't find, and some who weren't mentioned to have been criticized or declared reliable.

The authentication of Ḥadīth:
- The compiler mentioned it about him in " ʿArāʿis al-majālis fī qiṣaṣ al-anbiyā " on page 21.

(2) [1907-1908] The assessment of the reliability of the chain of transmitters:
- Its chain is weak, and it includes Al-Walid bin Muslim who was accused of distortion, and Ibn Lahi'ah is weak.

The authentication of Ḥadīth:
- It was narrated by Abu Ya'la in his Musnad (book of hadith) 8/458 (5045), and by Ibn al-Sunni in his Amal al-Yawm wal-Laylah (book of hadith) (p. 585) (631), and by al-Ṭabarānī in his Dua'a (book of supplications) 2/1305 (1081), and by Abu Nu'aym in his Hilyat al-Awliya' (book of biographies of the saints) 1/7, and through his chain Ibn 'Asakir narrated it in his Tarikh Dimashq (history of Damascus) 14/40. All of them narrated it through the chain of Dawud ibn Rashid. The notorious forger and fabricator, al-Walid ibn Muslim, did not mention the narration of Ibn Luhay'ah except through Abu Nu'aym. It was also narrated by Ibn Abi Ḥātimin his Tafsir al-Qur'an al-'Azim (exegesis of the Great Qur'an) 8/2513, and by al-Khatib in his Tarikh Baghdad (history of Baghdad) 12/312, and by al-Baghawi in his Ma'alim al-Tanzil (book of Quranic exegesis) 5/432, and by Abu 'Ubayd in his Fada'il al-Qur'an (virtues of the Qur'an) (151) (10, 48). All of them narrated it through the chain of Ibn Luhay'ah. Al-Hakim al-Tirmidhi mentioned it in his Nawādir al-uṣūl (rare narrations of the fundamentals) 2/180 (240), and al-Suyūṭī mentioned it in his Al-Durr Al-Manthur (book of Ḥadīth commentary) 5/34, and attributed it to Ibn

from ʿAbdullāh ibn Yūsuf ibn Aḥmad ibn Mālik from ʿAbdullāh ibn Muḥammad ibn ʿAbdul-ʿAzīz Al-Baghawī said: Dāwūd ibn Rashīd narrated to us.

[1908](1) And Muḥammad ibn Al-Qāsim narrated to us from Abū Bakr Muḥammad ibn ʿAbdullāh ibn Quraysh from Al-Ḥasan ibn Ṣufyān from Hishām ibn ʿAmmār from Al-Walīd ibn Muslim from Ibn Luhayʿah from ʿAbdullāh ibn Hubayrah from Ḥanash ibn ʿAbdullāh Al-Sanaʿāniyy that ʿAbdullāh ibn Masʿūd passed by a person who was afflicted with a calamity, so he recited in his ear, ﴿Then did you think that We created you uselessly and that to Us you would not be returned?"﴾ until he completed the entire Sūrah and the person was cured. The Messenger of Allah (P.B.U.H) asked, "What did you recite in his ear?" and Ibn Masʿūd informed him. On that, the Prophet (P.B.U.H) said, "By the One in Whose Hand is my soul, if a believing man recites it on a mountain, it will tremble and shake."

Then Allah, glorified be He, absolved Himself from what the polytheists attributed to Him of taking partners and children, and what the atheists attributed to Him of foolishness and nonsense. He, the Almighty, said:

[verse: 116] ﴿So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne﴾ meaning, the beautiful in appearance and splendid in form.

Mardawayh. Al-Haythami said in his Majma' al-Zawa'id (collection of extra hadiths) 5/115: "It contains Ibn Luhay'ah, and there is weakness and a good narration in it, and the rest of the narrators of Abu Ya'la are trustworthy." Al-'Aqili criticized it in his al-Du'afa' al-Kabir (book of weak narrators) 2/163, and Ibn al-Jawzi quoted him in his al-Mawdu'at (book of fabricated hadiths) 1/417 through the chain of Salam ibn Ruzayn from al-A'mash, from Shuqayq, from Ibn Mas'ud in its wording. Imam Ahmad said in his al-'Ilal (book of narrations with hidden defects) 3/463 (5979): "This Ḥadīth is fabricated, and it is the narration of the liars with a rejected chain of narrators." Al-'Aqili also said the same. Ibn 'Iraq al-Kinani said in his Tanziyat al-Shari'ah al-Marfu'ah (book of authentic hadiths) 1/294, and added that it has a chain. Abu Ya'la also narrated it with a chain of narrators who are trustworthy, except for Ibn Luhay'ah and Hanzh, and their narration is good.

- Al-Dhahabi said in his Mizan al-I'tidal (book of biographies of the narrators) 2/175 in the biography of Salam bin Razeen: "He is not known and his Ḥadīth is false."
- Ibn Ḥajar said in "Al-Fath al-Rabbani" 4/46: "This Ḥadīth is Ǧārib (unusual)."

[verse: 117] ﴿And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed﴾

[verse: 118] ﴿And, [O Muḥammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful."﴾